DOCUMENT RESUME

ED 233 634 HE 016 383

AUTHOR Russell, Donovan
TITLE Why Educate? An Assault on Ostrich Behavior.
PUB DATE [83]
NOTE 181p.
PUB TYPE Collected Works - General (020) -- Viewpoints (120)

EDRS PRICE MF01/PC08 Plus Postage.
DESCRIPTORS *College Role; *Continuing Education; *Developed Nations; *Developing Nations; *Educational Objectives; Educational Planning; Elementary Secondary Education; Foreign Countries; Higher Education; School Community Relationship

ABSTRACT

Observations concerning the field of education are presented in 38 articles by Donovan Russell and one article coauthored by Donovan Russell and A. M. Sets'abi. The articles are based on experience in the United States, Canada, and Africa. The following are among the article titles: "Before Cynicism Sets In; An Argument for a Curriculum of Concern"; "Continuing Education and Survival"; "Educational Administrators, Scholars or Technicians?"; "Participatory Program Planning in Continuing Education"; "School System Reorganization and Full Provincial Funding in Prince Edward Island"; "Research for Reform in N. Carolina, A Model for Developing Countries"; "Education in an Amoral Society"; "Looking beyond Ivy Walls; An Assault on the Traditional"; "A Demeaning Status for the Best and Brightest"; "Universities and Continuing Education: A Threat or a Promise?"; "Education for Responsibility in an Age of Complexity"; "Bringing Resources and Needs Together"; "Educators Haven't Time for the Critical Issues"; "Educating for Vitality"; "Goals for Teaching; Do We Have Them?"; "Dignity, Dissonance, and Education"; "Learning through Third World Living"; "A Dynamic Institution for Community Development in Africa"; and "Challenges in Community Development." (SW)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED233634

WHY EDUCATE?

AN ASSAULT ON OSTRICH BEHAVIOR

HE016383

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION
CENTER (ERIC)

☑ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

- Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

"PERMISSION TO REPRODUCE THIS
MATERIAL HAS BEEN GRANTED BY
Donovan
Russell
TO THE EDUCATIONAL RESOURCES
INFORMATION CENTER (ERIC)."

Donovan Russell

TABLE OF CONTENTS

PAGE

1. Before Cynicism Sets In; An Argument For a Curriculum of Concern: This article first appeared in *Comment on Education*, The University of Toronto, Canada. 5

2. Education and The Survival Turning Point: This article first appeared in *The Canadian Journal of Peace Research*, Canadian Peace Research Institute, Huntsville, Ontario, Canada. 9

3. Continuing Education and Survival: This article first appeared in *News and Notes In The Social Sciences*, Indiana University, Bloomington, Indiana. 14

4. Today's and Tomorrow's Mission For Educators: This article first appeared in *Occasional Papers*, I.E.M.S., National University of Lesotho, Roma, Lesotho, Africa. 17

5. Educational Administrators, Scholars or Technicians? This article first appeared in *The Saskatchewan Administrator*, Saskatchewan Council of Educational Administration, Saskatoon, Canada. 21

6. Continuing Educators - In Which Camp? This article first appeared in *Community College Frontiers*, Sangamon State University, Springfield, Illinois. 26

7. Participatory Program Planning in Continuing Education: This article first appeared in *Community Service Catalyst*, National Council on Community Services, 1 Dupont Circle, Washington, D.C. 29

8. School System Reorganization and Full Provincial Funding in Prince Edward Island: This article first appeared in *Phi Delta Kappan*, Phi Delta Kappa, Bloomington, Indiana. 33

PAGE

9. So What If Johnny Can't Read? This article first appeared in *Maine Reading Association Journal*, University of Maine, Orono, Maine. 36

10. The Potential for Dignity Within: This article first appeared in *Counselling Guidelines of Saskatchewan*, Saskatchewan Guidance and Counselling Association, Saskatoon, Canada. 39

11. We Don't Really Expect Much: This article first appeared in *Basic Education Bulletin*, Council for Basic Education, Washington, D.C. 43

12. Research For Reform in N. Carolina, A Model For Developing Countries: This article first appeared in the *UNESCO International Review of Education*, UNESCO, Hamburg, West Germany. 45

13. Imperative New Perspectives in Education: A critical responsibility. This article first appeared in *World Peace News*, U.N. Plaza, New York. 49

14. Education in an Amoral Society: This article first appeared in *Global Education Monographs*, Center for Global Perspectives in Education, New York. 52

15. Reasons Why School Administration is Impossible: This article first appeared in the *Educational Administrator of Australia*, Victorian Council for Educational Administration, Melbourne, Australia. 55

16. Looking Beyond Ivy Walls; An Assault on the Traditional: This article first appeared in *Adult Leadership*, Adult Education Association of the USA, Washington, D.C. 63

17. Continuing Education is For Everyone: This article first appeared in *Community College Frontiers*, Sangamon State University, Springfield, Illinois. 67

18. A Demeaning Status for The Best and Brightest: This article first appeared in the *College Student Journal*, Chula Vista, California. 76

PAGE

19. Universities and Continuing Education A Threat or a Promise? This article first appeared in Mountain Plains Journal of Adult Education, University of Wyoming, Laramie, Wyoming. 79

20. School Programs; The Basics of Choice: This article first appeared in Career Commentary, C.I.O.E., Cornell University, Ithaca, New York. 83

21. Needed A Revolution; The same Old Thing Won't Wash: This article first appeared in Occasional Papers, I.E.M.S., National University of Lesotho Roma, Lesotho, Africa. 86

22. Education for Responsibility in an Age of Complexity This article first appeared in Perspectives, Saskatchewan Council for the Social Studies, Saskatoon, Canada. 90

23. Education And The Great Decisions; This article first appeared in Contact, Journal of the Educational Psychologist Association, Capetown, South Africa. 93

24. Education For Vision; This article first appeared in Occassional Papers, IEMS, National University of Lesotho, Roma, Lesotho, Africa. 97

25. Bringing Resources And Needs Together: This article first appeared in the Journal of Extension, University of Wisconsin, Madison, Wisconsin. 100

26. Buried in Ourselves; This article first appeared in The Canadian Journal of Peace Research, Canadian Peace Research Institute, Huntsville, Ontario, Canada. 103

27. What Adults Want in Continuing Education: This article first appeared in the Phi Delta Kappan, Phi Delta Kappa, Bloomington, Indiana. 106

28. Educators Haven't Time For The Critical Issues: This article first appeared in Occassional Papers, IEMS, National University of Lesotho, Roma, Lesotho, Africa. 108

PAGE

29. Educating For Vitality: This article first appeared in Paidonomia, The University of Zululand, Zululand, South Africa. 116

30. What Should Be The Educator's Response? This article first appeared in Guidelines, The Saskatchewan Guidance and Counselling Association, Saskatoon, Canada. 120

31. Goals For Teaching; Do We Have Them? This artilce first appeared in the P.E.I. Teacher: Prince Edward Island Teacher's Association, Charlottetown, Canada. 124

32. Dignity, Dissonance And Education: This article first appeared in The California Journal of Teacher Education, The University of California, Berkeley, California. 130

33. A Challenge To Educators; Only Through the Use of Our Intelligence: This article first appeared in Comment on Education, The University of Toronto, Canada. 135

34. The Hand of Man and Education: This article first appeared in The Saskatchewan Administrator, The Saskatchewan Council on Educational Administration, Saskatoon, Canada. 139

35. Reflections on The Future for Children in the International Year of the Child: This article first appeared in Occassional Papers, IEMS, National University of Lesotho, Roma, Lesotho. 143

36. Learning Through Third World Living: This article first appeared in The Canadian World Federalist, Ottawa, Canada. 148

37. A Dynamic Institution for Community Development in Africa: This article first appeared in Continuum, University of Oklahoma, Norman, Oklahoma. 154

38. Challenges in Community Development: This article first appeared in Corridor, Northwestern Thunderbay Centre, Ontario Institute for Studies in Education, Toronto, Canada. 163

PAGE

39. Adult Education for Development: This article first appeared in the Research Bulletin, Swaziland Institute for Educational Research, University of Swaziland, Mbabane, Swaziland. Co-authored with A.M. Sets'abi, Vice Chancellor, National University of Lesotho. 156

INTRODUCTION

This book offers astute observations on the state of our thinking in the field of education. The author's observations are built from his extensive experience in the United States, Canada and Africa. Dr. Russell's work is a strong statement of concern about the conscience of the education establishment. He is insightful on the all complicated learning process and challenges us as teachers to promote human survival through it. Dr. Russell challenges many of our organizational forms in education. Yet he feels that educators are too often occupied with how to do it matters - to the exclusion of genuine reform. He doesn't feel that the real issues of our age are being addressed by educators. He argues that we are tradition bound in our thinking and that even our repeated attempts at methodological innovation are a part of the tradition. Getting math teachers for example, to think beyond how to teach math or to think beyond the subject of math is difficult. Even our professional journals do not challenge us to think beyond teaching methodology or our disciplines. To what avail is good math, science, business or social studies teaching if it does nothing to stave off the impending disasters that our students and their world will face in the last part of this century? Dr. Russell makes the argument that the immediate crisis in human civilization is our responsibility as educators.

While I have known of Donovan Russell for several years, I first got to know him well in the African Kingdom of Lesotho when I joined his team of development advisors at the National University. My experience with him in Africa has led me to the conviction that the issues raised in this book must be dealt with urgently.

Hushang Bahar, President
TompKins Cortland Community College
Dryden, New York.

FOREWORD

The discussions of teaching related to technological change, depletion of resources, international justice and other burning issues of our day make this book urgent reading for teachers and their students.

The book is direct; it's message is sharply drawn. The author's research and observations draw heavily upon African and American experiences and have a universal ring. He handles his subject with perception and an artistic bent which readers will find engrossing and meaningful. The author is the epitome of a well rounded person with a trained mind and an active conscience. To live means to care. This message comes out loud and clear throughout the book. Profound truths are handled with clarity and tact. The author's compassion stands out in every chapter and is a model to those of us in the teaching profession. He opens new and crucial fields for research and reflection.

Donovan Russell is both an idealist and a practical man in his concern with man's survival or possible perdition. His concern for fellow human beings is the basis for putting a heavy charge to the teaching profession. He demands nothing more than he is prepared to give as a professional of dedication and integrity. He raises disturbing questions which must receive our immediate redress.

Donovan Russell has served my University with love and uninhibited involvement. His common sense and ability to say it like it is about the "real" issues has made us all deeply indebted to him. Reading this manuscript kept me under a constant temptation to call my colleagues in order to share the hope that pervades it. I recommend this book to the widest circle possible. It is a compelling work on the truely urgent topics of our time.

A.M. Sets'abi
Vice Chancellor
National University of Lesotho, Africa.

BEFORE CYNICISM SETS IN
AN ARGUMENT FOR A CURRICULUM OF CONCERN

Donovan Russell

There is much talk in high school and college circles about the lack of intellectual curiosity in the kids of the 1970's. There is concern about the seeming lack of concern our young people exhibit. Concern for justice, truth and beauty; these are marks of the educated person. I am writing to suggest that teachers of middle and junior high school students must realize that if they don't trigger kids on justice, truth and beauty, it may never happen. High school may well be too late. Unless kids are hooked before leaving the middle/junior years they may forever be unimaginative, uncaring, unresponsive, non-participating, uncritical, uncreative people.

It Should Be A Natural

The literature tells us that middle and junior students are naturally turned on. It tells us that they are preparing for a pattern of interests which will stay with them throughout life. It tells us they are idealists and that what happens to them in the adolescent years will determine whether they remain idealists or become common cynics. The young people of these years are looking for heroes. They still expect their teachers and parents to stand tall. But they have arrived at a point in their lives when they can see through adult behavior. They are exceedingly disappointed when they discover our weaknesses. The middle/junior high student is in a very tentative stage. He is getting ready to make academic, interest, career and lifestyle choices. He is feverishly exploring and he is searching us for clues as to which way he should go. His future development will pursue the interests we trigger. To him, we are an important representation of societal demands, opportunities, rewards, and requirements. Educators are mirrors that, when looked into by middle/junior high students, reflect their future worth and destiny. Our students are still in a participatory mode. They want opportunities to be concerned about the world around them. They want opportunities to do something concrete about their communities. They have not yet reached the stage of stabilization. They are still trying to crystalize from the vast array of stigma to which they are subject. If we let them move from these years without having triggered them in matters of the intellect and spirit, they may settle into the pattern that seems to be so common in high schools and colleges today. It's in the middle years that they will decide who they are and what they will become. The experiences we provide are all important. The model that we are - is more important to the values they adopt than we know. They are at a time in life when reality testing is important, and to a large extent, they are reality testing through us. They are slowly internalizing our expectations about work, behavior, caring, concern for others, intellectual curiosity and common decency.

What Can We Do

So what? What can educators do to make sure that middle/junior high school students don't settle into a pattern of common luggishness? We can stir their natural indignation. We can make sure that our concern shows. We can exhibit idealism. We can look at ourselves to make sure we are not lazily falling into complacency and apathy about things we consider important. This sounds good, but the question is still unanswered. What can we do in the short time that these kids are with us, to insure that they don't fall into thought patterns which will one day make them boorish?

We Can Build On The Natural Idealism Of Adolescence

We can feed their natural curiosity about the world around them. We can let them see that we know about and care about the problems of our age. There are, after all, two billion people on this planet for whom freedom from hunger is a distant dream. In fact, some 500 million of these are on the edge of death from starvation. Our kids want to know what is being done about such things. They want to know who is taking action on behalf of their brothers, if anyone. They want to know what they can do. They want to know if the problem is technical or political. They want to know why even some 20 per cent of the population in the world's richest nation are malnurished. A democratic society is an educative and participating society. If we don't get our kids participating, during the years of natural exploration, we may just lose them as future productive citizens. The educational process must be congruent with the type of society we wish to maintain. There are models for our kids to follow. There are people and organizations who have solutions to the plight of the disadvantaged and our kids need to know about them. Our kids need to be aware that during the next twenty years the world population will increase from 4 billion to 6½ billion people. Our 12 year olds will only be 32 years of age then.

They Have A Right To Be Concerned

They have a right to know what is being done about the population explosion. We have a responsibility to them because what we do and say now will determine whether they accept, whatever fate has to offer, or take command of their fates. Our middle/junior high school kids are not oblivious to the world around them. They have a vague feeling for what Thor Heyerdahl has put into words. "Today the ocean is boiling like a kettle. There's no time table - in 20 to 50 years the time will come when the question won't be: Can we get a harvest from the ocean, but rather, can we still get enough oxygen to breath? Every river in the world is polluted and is dumping its poisons into the ocean. The ocean is much smaller than we think - it's like a big lake that doesn't have an outlet. And unlike the rivers, you can never clean a polluted ocean".

Our Kids Will Be Faced With Some Pretty Big Decisions In Their Lifetimes

If we don't help them now - at the time when choice making is being learned, we can handicap them for life. Who is doing something about the oceans? What is the Ocean Education Project, What is the U.N. Environmental Program, and what is happening at the Law of the Sea Conference? This is not dry stuff to young people in the idealism life stage. This is nourishment for brains that starve for involvement.

Our Kids Want To Care

But if we don't help them, they will move toward an adulthood of disinterest. They want to know that the Secretary General of the U.N. receives 25,000 complaints of violations about human rights each year. They want to know about the mechanics of dealing with these. They know about violence across this globe. It's our responsibility to make them aware of machinery for the peaceful settlement of disputes. They will want to know why these are not always used. They will want to know about proposals for more effective machinery. Our kids absorb startling facts. Surely most of them realize there is widespread nuclear proliferation. By themselves such facts can only encourage cynicism and a feeling that their world is too unmanageable to care about. We have a responsibility to make them aware to initiatives to control this proliferation. I could go on and on about the subject matter we can employ to trigger our kids for a life of concern, imagination, activism, creativity, intellectual curiosity, and citizenship participation. The middle years should be labeled the critical years. The teachers in these years should be the most alive human beings that can be found.

EDUCATION AND THE SURVIVAL TURNING POINT

Donovan Russell

The age in which we live is both complex and dangerous. If one is interested, evidence can be found daily that man is not adequately dealing with the most pressing of issues. The world food shortage, the energy crisis, inappropriate population growth, disparities in economic development, and the weapons race are with us whether we choose to be aware of them or not. In fact, it is most urgent that we do not avert our eyes from the complications of life but face our challenges squarely. It's not said often but our very survival as a species is at stake. Strangely enough those people who do talk about this are considered to be bores or crackpots. It almost seems that the more serious the crisis becomes the more turned off to it we become. It would be interesting to poll the people of this world to find out if in fact most of them believe man has lost control over his fate.

It's sobering to realize that we are here today because over countless centuries immense numbers of maladapted organisms have given their lives for us. Will we become just another biological accident, or error of the past, or will we use our unique intellectual abilities to adapt and survive? How much of an issue is this among those responsible for the education of our children? I believe that to a large extent the fate of our spcies is in their hands.

More than any other species we control our own fate because of our learning capability. We are not dependent upon genetic information alone in adapting to this world. In fact, we have developed the ability to store and utilize information even outside our own brains. With such capacity, it would seem that man should be able to adjust rapidly. It would seem that we should be able to avoid the extinction that overwhelms slowly evolving species. Through education man can make adjustments much more quickly than the millions of years it takes lesser forms of life. But how significant is education? The answer is encouraging. Scientists working with rats, for example, have found that placing groups of them in challenging, lively, and rich environments actually results in a significant growth of the cerebral cortex. Brain chemistry changes happen also. Learning sets into motion the chemical conditions that develop new neural branches which form synapses. Physiological development really does accompany intellectual experience.

We are a species with anticipatory skills. We may be the only organism on earth which understands death. We are a species with an individual sense of me-ness. Each of us has a continuing sense of self. Each of us has an understanding that we exercise some control over life's circumstances. We cannot escape the responsibility that accompanies the knowledge of individuality and free will. We are destined to choose our fate. If at this point in our development we turn off to the dangers facing mankind we will have chosen.

Are educators unwittingly allowing young people to step back from the natural toe to toe confrontation with fate? Do educators believe our young people are using their highest mental abilities? Is survival through learning even an issue in the world of professional education?

It seems to me that the senses of our young people are being buffeted today in such a way as to cause a retreat from conscious rational thinking! It seems to me that the young are increasingly switching off their most highly developed intellectual capacities. It seems as if our young are increasingly employing mental behaviors which modern man has attempted to suppress. Witness the growing preoccupation with the occult, the mysterious, the fantastic, and the wierd. What are the implications for human survival?

Scientists tell us that over the ages man has developed ever new mental powers. Some believe that in primitive times man had a beastlike reactive intelligence. It has been suggested that this intelligence gradually became dormant while an intuitive type of thinking evolved which allowed man to dreamily outwit his competitors. Finally, man developed conscious thought. He awakened from the intuitive dream state and bacame capable of sustained concentration, of symbol manipulation, of rational analysis, and of knowing himself. Some suggest that earlier types of intelligence still exist and in fact exhibit themselves from time to time.

Western man has honed the conscious mind. He has made it capable of specialization, of complex data processing, of sequential thinking, and of sophisticated communication. The conscious mind is able to reality test the world around it. We can consider the demands and rewards of a situation and select trade-offs. We can predict and invent. The human brain has awe inspiring capabilities. We have the ability to successfully deal with our fate. Why then are our young people seemingly ignoring the issue of species survival?

It is disconcerting that our young would choose not to make use of the remarkable capacity which has developed with the ages. However, it is positively startling if one hypothesizes that the world around our young people is turning off their highest intelligence whether they will it or not.

The development of conscious abalytical thinking did not happen in a vacuum. Man evolved along with the tools of his cultural environment. Man and his environment nourish each other. Our sensory environment has been all important. Witness the evidence that scientists have given us about brain development in rats.

It is now being argued that our sensory environment has changed radically. In fact, environmental changes with respect to our senses are of rubicon magnitude. Consider the media tools with which man is innundated. They are non-stop, all involving, ever present instant extensions of our very nervous systems. How much have they changed the sense lives and mental processes of the young? Are our tools discouraging perception through separate senses? It is being argued, by some, that the media tools of the instant age demand participation by the whole being, that they demand total process involvement in the present, and that they discourage sequential seeing ahead. It is being argued that our tools discourage the visualizing of future goals and advance thinking.

Early in this article I asked, "are educators unwittingly allowing young people to step back from the natural toe to toe confrontation with fate?" I have follow up questions. Is the new environment impacting on the senses of our young in such a way as to promote a return to blurry intuitive intelligence? Do our young people find highly conscious verbal intelligence less relevant than we? Are our young finding simultaneous intuitive information processing more appropriate than sequential thinking? Can it be that the young are beginning to favor using an intelligence that western man began suppressing long ago?

Consider the interests and behaviors of the day. Are not feel and touch and smell favored over sight? Are not vivid sensory and emotional images favored over concept symbols? Does not mental concentration take a back seat to the total experience?

And as intuitive intelligence becomes more important doesn't it stand to reason that the knowledge of individuality, of separateness, and of self will give way? It seems to me that a return to earlier mental processes is consistent with the acceptance of life as unpredictable and uncontrollable. It seems to me that a return of fatalism is consistent with the utilization of intuitive processes.

If,in fact, there is a trend in the direction I am suggesting, it could not happen at a more inappropriate time in the history of man.

CONTINUING EDUCATION AND SURVIVAL
A CHALLENGE

Donovan Russell

Educators have been searching for a theme appropriate to the age. We have seen open education evolve and fade, we have seen an urgent but temporary commitment to high technology education pass, we have witnessed the advent of comprehensive vocational education, we know that some states have promoted free enterprise education, we still hear sporadic salutes to career education, we occasionally hear about humanistic education, and we know the fad of the moment is back to basic education. But the theme most appropriate to the age is ignored. Education for the survival of man is critical. The history of civilization is largely a study of the types of struggle upon which man has embarked to survive. It is largely a study of the machanism man has invented when confronted with a treacherously changing world. Such invention demands vision. The world in which we are living is more teacherously changing than ever before. Uneducated man, poorly educated man, and narrowly specialized man hasn't a chance. Our people must come to see the big picture, they must become convinced that it is within their capability to shape the future, they must become familiar with the mechanism that man has used in the past, they must become conversant with the ideas of the advanced thinkers in our age, and they must begin building scenarios and models with a view to the ultimate design of mechanisms to replace those that no longer guarantee their survival.

UNFORTUNATELY THE PUBLIC SCHOOLS ARE BECOMING LESS ABLE TO DEAL WITH THIS THEME AND IT IS OUTSIDE THE TRADITIONAL UNIVERSITY DISCIPLINE FRAMEWORK. IT MAY BE THAT ONLY CONTINUING EDUCATORS CAN TAKE ON THE MOST PRESSING CHALLENGE FACING THE EDUCATION COMMUNITY.

Public school educators are being put on the spot by everyone from parents and school boards to state legislatures because Johnny can't read or add. One by one school boards and state legislatures are requiring that comprehensive reading/math competency tests be passed before Johnny is credentialled. There is a gradual movement toward teaching for basic competencies which will once again result in "meet somebody else's requirement" type learning. It seems obvious that public school students will be doing less art for arts sake, or science and history to uncover the intriguing secrets of life, or even literature for the sake of literature in the next few years. Public exploratory education in the interest of sparking an addiction to learning is dying from execution. And yet survival in the modern world is dependent upon education. But it's doubtful that educating to improve basic skills will do much to change the world in which our young find themselves.

The Continuing Education Movement could save the day. The holes in the education of our people could be filled if Continuing Educators would see the most important mission facing them. Continuing Educators could influence our people toward feeling secure in their capabilities rather than fatalistic about the world and their role in it. They could have an impact over whether our people feel like their brother's keeper or become commonly numb to those around them. Continuing Educators could turn people on to learning for the sake of learning again. They could take people who in public school get into the habit of meeting someone's requirement, into a world of respect for the accomplishment of mankind and appreciation of the capability man has to control his future.

The barriers to survival are no longer of nature's making. They are man made. We are all aware of the widening gulf between the rich and the poor and of the millions living on the edge of starvation. We are aware of the human surplus created by technology. We are all aware of the creeping despoliation of the great seas. We are aware of the dangers associated with a world order that can only be described as international anarchy. But what does this have to do with

Continuing Education? If our citizenry does not come to understand the crises of the species then its probable that a later generation will not have a chance. That's what this has to do with Continuing Education. Furthermore, if Public School Education is headed toward ostrich-like skills development, and if University Educators continue to follow narrow and specialized paths, there is no one else to take on the most critical of education missions. Survival in the modern world is dependent on education for vision. More than any other species, we control our fate because of our learning capability. We must come to see the importance of education at the Public School level and narrow specialized education at the University level will not lead to strong concepts of individuality and self. The emphasis in Public Schools and Universities leads our people to believe in other directed learning and consequently discourages the development of a sense of personal responsibility for oneself and the world. People sort of become spectators to their own lives. The fatalism that is so dangerous in today's world is encouraged.

Continuing Educators could take up the challenge of education for survival. They could organize instruction for the utilization of man's awe-inspiring capabilities toward successfully dealing with his fate. They could make survival through learning a key issue of the day.

TODAY'S AND TOMORROW'S MISSION FOR EDUCATORS

Donovan Russell

It's time to stretch the perspectives in education. Education today and tomorrow will determine much more than how skilled our people become, how well they live, how they are employed, or how they look after their families, their communities and their institutions. Education will, to a large extent, determine whether mankind even survives.

The world has become exceedingly complex. The seeming incomprehensivility of our new cosmos makes it very difficult for man to maintain confidence in himself. Lack of confidence can destroy civilization. Cynicism and disillusion can render our lives chaotic and purposeless. A seemingly unpredictable and unmanageable world; a world that is little understood can undermine individuality and creative initiative and return us to an attitude of fatalism. 'Education' has, to a large extent, lost its vision and nerve in this age of complexity. It has joined in promoting the technocratic ethic. It has become the handmaiden of rather than the instructor of technological man.

LIMITED INTEGRATION

In a limited sense the world is becoming as one. International trade has become massive. The web of economic interdependence has become exceedingly intricate. The people of the world have developed technolgies that yield benefits and problems which are common to all. Much of our new enterprise demands cross-national effort. Our technological existence depends upon conditions beyond national boundaries. A kind of global unification has happened at the material level. Within the last 500 years the entire world has been slowly knitted together through the gradual adoption of western style enterprise. The interdependence of peoples through commercial and technological enterprise is based on the promotion of materialist values.

WE ARE WITNESSING THE UNIFICATION OF THE WORLD'S PEOPLES ON ONE LEVEL OF EXISTENCE: THE PHYSICAL

There has been much less unification on the consciousness, cultural and political planes. Where might an unbalanced unification lead us? There is concern that interdependence on the material plane alone lacks necessary symmetry and depth. In fact, it may be that material closeness alone will increase dissonance, exacerbate anarchic tendencies and diminish human beings. The world, after all, is still made up of antagonistic groups. A leader's paramount responsibility is still to a subgroup of the human race. The creation of conditions and the promotion of transactions that would, in the first instance, be fa[illegible] to all parties is not a common political stance. The over-riding loyalties of people are still to a national group. In this context, materialist interdependence can be dangerous. When the chips are down interdependence of this sort can be divisive and harmful. Materialist interdependence can exacerbate shortages, promote greed and magnify the less desirable effects of technology. It can also, of course, spread wealth.

MAN IS IN NEED OF INTERDEPENDENCE ON OTHER THAN THE MATERIAL PLANE

Consciousness, cultural and institutional interdependencies are required for balance. Orderly, just and peaceful material interdependence within nations is dependent upon sophisticated institutions and predictable behaviours. These can only be manifested where a people have generated sufficient consciousness and cultural cohesiveness. They are dependent upon understandings, tolerance, values and loyalties which transcend sub-national groups.

WE MUST IN SOME WAY EVOLVE A GLOBAL CONSCIOUSNESS, A DEEP APPRECIATION OF DIVERSE CULTURAL TRADITIONS AND TRANSCENDING LOYALTIES, IF EARTH IS TO HAVE INSTITUTIONAL FRAMEWORKS THAT ACCOMMODATE MATERIAL ENTERDEPENDENCE

This is why new perspectives in education are imperative. Education must reassert the balance between the transient interests of a particular society and the enduring truths of civilization. Education must facilitate the unification of man on other than the material plane. Education must promote an appreciation of man's ageless struggle to survive, it must help us understand our common yet inspiring struggle to become, it must allow us to see the experiences in history which edify, it must set instruction free from myopic and provincial orientations and it must help us to have a full and up-to-date perspective on the ever evolving human social order.

EDUCATION MUST INSPIRE US WITH AN APPRECIATION FOR ALL THAT UNITES MANKIND

Certainly man's common heritage of unending, often heartbreaking, struggle toward civilization is a uniting, even inspiring factor. Surely the moments of great creativity and imagination in our history are uniting factors. Undoubtedly, our common heritage of intriguing search in the spiritual world is uniting. Man's slow and often painful discoveries about his very own body and mind is uniting and edifying. Certainly our common heritage of painstaking step upon painstaking step, over long centuries, in the rational pursuit of scientific truths is uniting. Surely the time enduring works of great art, architecture, music and literature are inspiringly uniting. Surely the genius of great human lives is upliftingly uniting. Even a partial and vague understanding of what is said to us about ourselves by Stonehenge, Chartres, the Sistine Ceiling, Assisi, Urbino, Notre Dame, St. Peters, The Inferno, Magna Carta, Calculus, The Toccata and Fugue in D Minor, The Messiah, Versailles, Alhambra, The Acropolis, The Mosque of Damascus, The Pyramid of Cheops, The Veda, Taj Mahal, Angkor Wat, Nijo Palace, The Great Wall, War and Peace, The Winter Palace Finlandia, The Sermon on the Mount, Natural Selection, Pasteurization, the U.N. Charter, and Apollo and Soyuz is humbling and uniting.

The Educators mission for today and tomorrow is to help us see that man has surprisingly excelled in the face of disaster, over and over, through the exercise of his ingenuity. It is to inspire us to a creativity equal to our time by making us aware of the unbelievable investment we have in ourselves. It is to help us examine the fundamentals of civilization. It is to make us proud of our capacity to be human and to practice humanity toward each other. It is to help us believe in ourselves and in our future. It is to make us realize that the boldness necessary to survival is within us. It is to confront us with the historic challenge that is upon us. It is to help each of us understand that the future of all humanity is dependent upon our accepting a transcending purpose. It is to show us that in the face of great odds man has time and again brilliantly risen out of fatalism, apathy, resignation, self-doubt and moral stupor. It is to make us familiar with the survival mechanism that man has created in the past. It is to help us understand how our present mechanisms are or are not succeeding. It is to help us become conversant with the ideas of the advanced thinkers of our time. It is to start us rebuilding with a view to the ultimate development of a consciousness and loyalty that will very naturally breed institutional arrangements appropriate to the challenges of the age.

EDUCATIONAL ADMINISTRATORS;
SCHOLARS OR TECHNICIANS?

Donovan Russell

Can education be an instrument through which man may appropriately respond to accelerating technological and societal changes, in ways which retain appropriate individual and institutional freedom, without jeopardizing human survival? Do we, as educational administrators even worry about this issue? What issues are of concern to us?

THE SITUATION IS

Property wealth per pupil. Projected student population. Proportion of total area resources being made available to the educational enterprise. Local current expense. Annual capital outlay. Bonding capacity. Effective property tax rate. Debt service. Per pupil cost. Plant operation expenditures. Instructional supply budget. Personnel policies. Plan of organization. Pupil/professional ratio. Auxilliary personnel. Public law 874. Accessibility for the handicapped. Code requirements. Federal guidelines. Holding power report. Racial balance. Transportation budget. Bids. Title I funds. Federal breakfast monies. Remedial programs. Implementing state legislated projects. Community education. Competency tests. Vocational education monies. Impact statement.

One could go on and on about the involvement of a school administrator. Somehow education has gotten to be big business. Unless an administrator is superhuman, he or she is necessarily reactive rather than proactive much of the time. A successful educational administrator is a first rate manager, a dynamic public relations person, and a competent politician. But what about education? Doesn't a successful educational administrator have to be an outstanding educator? Doesn't the leader of a school or school system have to be a respected scholar? No.

SOMEONE ELSE CALLS THE SHOTS

Education is awash in society. The essence of the educational enterprise is largely determined beyond school walls; indeed beyond school district boundaries. A good administrator is one who can successfully implement the latest societally determined fad. This year it may be state remedial programs. Last year it may have been court ordered busing. The year before it may have been new vocational programs and a work study project. At one time it may have been career education. There may have been a period when the challenge was to make it look like free enterprise education was being infused throughout the curriculum. Some administrators find it necessary to comply with the initiatives of a Regional Commission. Some must promote state legislated community education. Others may have to turn things around so that their students will do well on outside imposed competency tests. All must cooperate, conciliate, and accommodate. All must be master implementers. The institution we know as school is drifting in the changing current of society. Even the unique symbols by which we once recognized schools have been taken away. In looking for a new school, in a strange neighborhood, one may find themselves in a department store or an office building. In a way we have a subjugated schools to other institutions. In a way they are less autonomous than ever before. In promoting equality, special skills, new opportunities, better attitudes, improved nutrition, community cooperation, etc. society has pescribed away the traditional role of public school leaders. How can an administrator practice scholarship in such a situation? How can one be a true instructional leader in this context? Educational administrators are being expected to play many roles. The roles are in fact multiplying as society uses the schools to accomplish more and more missions. The roles can be conflicting. They can be restictive. They can confuse our sense of direction. They can make it necessary to abandon our concern with over-riding purpose. They can subvert us into thinking only about means. They can make us supreme pragmatists. They can make us into market specialists. They can make us just another part of the how to do it culture. They can blind us to our reason for being. They can make us, our teachers, and our students into servants of a turning and twisting society. They can rob us of the educators traditional dignity. We have heard a great deal about the problem of man being diminished by machines. Perhaps an associated danger is that of man being caged by the role of master technician.

STANDING FOR SOMETHING (ON OUR OWN)

The ultimate measure of an educational administrator should not be cleverness in public relations, ability to implement outside determined fads, facility with new management techniques, or political skills. The ultimate measure of an educational administrator should be based on what he or she stands for; beliefs, values, convictions, commitments. We must have more to offer than the practical and the mundane. We must be more than clever managers. We must be willing and able to deal with the real issue in education.

FREEDOM TO BE

One creates in the context of freedom. The tyranny of technique engages our attention at a level below that of principle. We must insist on freedom appropriate to our profession. We must be freed from service to the avant garde. We must be freed from perpetual pragmatism. Ways must be found to allow educational administrators to be true to themselves as educators. Educational administrators must be accorded respect for being educators. Educational administrators must be freed to lead their institutions in transcending other societal institutions. Cooperation is nice, involvement is commendable, and responding to societal pressures is good politics. But education should not be subservient. Education should be a haven within which our young may remain unbiased and be free to determine, rather than be determined. Educational administrators must be open. They must search for new and enriching experience. They must encourage staff and students to do likewise. Educators need to be wholesome radicals. How does one reconcile such a role with the role of pragmatic politics? How does one reconcile concern with values, principles, and ends with the paramountcy of technique?

MEANING FROM WITHIN

Educational administrators need to re-negotiate their roles; in which activities are presently determined by others and actions are guided by what we think others feel we should be. Educational administrators should be educators first and they should demand respect for it. Educators should be creating the tides of education. Attention to questions of meaning, truth, becoming, and of the place of education in the making and survival of man should come before attention to questions of budget, organization, transportation, curriculum fads, community use of facilities, and federal regulations.

School administrators can't be all things to all people. Having the energy to be a real educator is not comparable with giving all of one's time and energy to management. Giving all of oneself to management is not being true to oneself as an educator. It is necessary to transcend technique if one is to really employ technology for human purposes. Educators need to give meaning to their enterprise from within themselves.

DARING AND HUMILITY

Educators need to be heard on education. We must overcome the fear restrictions on speaking our mind. We must stand out as educators first. Our business, public relations, and political roles must be put into the proper context. People will ultimately respect this. It will be good medicine for apathy and cynicism. By revealing ourselves and our convictions we will give both ourselves, and others, room to grow. We will reduce the tendency of society to treat schools as objects to be employed in the service of whatever comes down the pike next.

At the same time that we dare to be great we must be humble. For the development of an enlarged world view and an expanded vision is incongrous with an unlistening, unaccepting, and condescending attitude toward the views of others. We must right the balance while maintaining our respect for others.

Finally, in becoming educators again, educational administrators need to guard against centering new found influence, or even autonomy, in the arbitrariness of self. Power will have to be placed in the context of commitment to wisdom and values beyond ourselves, our group and our time.

CONTINUING EDUCATORS - IN WHICH CAMP?
A CHALLENGE

Donovan Russell

There is today a great debate among continuing educators. There are heated discussions about the place of affective education, about the need for basic education (whatever that is), about the worth of grades and examinations, about accountability, etc. The back to the basics advocates are getting up a load of people; but then, so are the advocates of student centred education. In the few paragraphs which follow it is my purpose to challenge Continuing Educators. My question to each of them is, how deep is the foundation upon which they are taking their particular stand? Please accompany me through a little history for the purpose of establishing a context from which the dichotomy among professionals may come to be seen in a new perspective. Hopefully this exercise will help us examine some of the assumptions that underlay the practices we so zealously espouse.

There was a time in western history when the individual and his purposes were considered to be all important. However, the discoveries of Copernicus, Galileo and Newton began to change that. Thinkers of the day began to view the universe and its parts as in perfect symmetry, as completely knowable and as completely responsive to identifiable causes. Man and all of nature began to be thought of as pieces in a great machine. Reductionism, rationality and objectivity become all important and the inner direction with which philosophers had previously dealt was discounted as subjective and irrelevant. Man was seen as part of a vast mechanical system whose regular motions contitued the world of nature. Man's discoveries began to lead to faith in science. At the time of Hobbes total rationalism began to take over and the unending search for predictability, certainty and control in human affairs developed. Spinoza dreamed of a determined world order in which the reign of objective reason would usher in the age of universal happiness. Free will began to be looked at, in this new scheme, as nonsense, and dealing with such things as love, beauty, honor, etc. became unpopular in that these were considered unreal. All phenomena were subsumed within the giant predictable mechanism and what mattered was the identification and acceptance of necessity as dictated by the perfect order. Man was expelled from the centre of the stage and was seen as simply subject to nature's laws. Darwin's work, perhaps somewhat misinterpreted, added a belief in societal primacy, subordinating individuals to the purposes of a larger unity. Man's behavior was seen as an automatic response to outer stimuli, and in fact, predetermined according to fixed laws. This thinking strongly influenced sociologists, theologians, political scientists, psychologists, etc. of the day. Indeed, it is obviously influencial in our present day academic/scientific insitutions. Only recently has the influence of the age of enlightment and rationalism become subject to serious questioning as the tool to "finding out". Only recently has man again begun to question faith in scientific research as the only route to knowledge.

Quite naturally the dominant scientific view of the times led to a new way of looking at man. He came to be viewed as nothing more than the human animal. If everything could be reduced to a predictable part of its environment, reacting and being shaped by it without responsibility, then there was promise to a study of man in these terms. Perhaps Pavlov started it in 1902 when he introduced the conditional reflex. At any rate, stimulus/response quickly became dominant in the thinking of psychologists such as John Watson. Reference to consciousness and purpose began to be repudiated as irrelevant to the appraisal of man. Psychology like its earlier sister sciences became materialistic, mechanistic, deterministic and objective. For a time, terms such as sensation, perception, image, desire, purpose and emotion were swept aside and in their place was left, "what can we observe?"

While there were dissenters, the age of the conditioned reflex gave rise to notions of efficient control and manipulation and of environmental engineering. Faith in "behavioralistic freedom" developed. There were visions of an ultimate transformation of human life. A legacy from this is the modern day behavioralist, B.F. Skinner, who has moved beyond ambitions to observe, to designs for environmental manipulation which facilitate control. To these heirs of rationalism-consideration of the inner man is naive. The real and potent variables lie outside the organism. This in a sense leads to the conclusion that the superior value is society rather than the individual.

I need not go into the influence all of this has had in the field of education. We are fully aware of the influence of behavioralism in our field. My question is, however, how are we dealing with it? If we have accepted it in total, then perhaps the tools we have inherited are meaningful. Do we see grades, major requirements, examinations assignments, behavioral objectives and professional status as important to the creation of an environment which exists to manipulate individuals toward the ends of institutions and society? Do we consider it our major responsibility, as Continuing Educators, to mould and re-mould students so as to fit into societal roles and jobs? Are we using our credentialling ability as a means for conditioning students to make the "right choices"? Has technique in instruction become dominant in education to the exclusion of a continuing search for why?

There are now, of course, many dissenters. Behavioralism as all important is being seriously disputed. I am simply suggesting that as Continuing Educators we should be questioning our inherited tools and the use we are making of them.

PARTICIPATORY PROGRAM PLANNING IN CONTINUING EDUCATION

Donovan Russell

As the number of people involved in continuing education programs increases, (one estimate is 82 million by 1980) and as the number and type of program providers grow, the job of planning continuing education services is becoming more complex. An on-going study at Rutgers University makes special note of decentralized responsibility for continuing education, uncoordinated funding procedures operating at the federal, state and local levels, and the great variety of agency sponsorship patterns and program forms. There is then, a heavy responsibility placed on community level continuing education program planners.

Continuing educators are proud of the fact that their programs are based on the needs of people. But does the growing size and complexity of the field threaten needs based programs? Is there a danger that continuing education will become as institutionalized as other educational services? We live, of course, in a society characterized by a high degree of technological development. We are, for the most part in this country, highly urbanized and very mobile. Business, government, and education have become increasingly complex organizations and specialized managers have gained a powerful place in these organizations. The complexity and mobility of our situation has resulted in the advent of a rather sophisticated system of credentialization. Increasingly, the managers in our society, including human service managers, have become "professionals." There are those who maintain that the affairs of man have become so complex that professional management must be developed to yet more sophisticated levels and utilized more and more by human service institutions. Continuing education services are not exempt from these influences.

My concern is that in a profession which has been proud of the fact that it is people oriented, it may become increasingly difficult for clients to exercise effective influence on programs and policies. There is a corresponding danger, I think, that a new breed of specialized professionals in a complex milieu of service organizations will find it hard to comprehend anything more than the isolated part of a total social organization in which they work. It concerns me that the trend toward professional specialization may lead to less and less opportunity for clients to meaningfully participate in decision making about things which effect their well being. A parallel concern is that the professional specialist, unlike the board member, the teacher, or the individual proprietor will become so isolated that he has no organized and visible consitituency.

Yet another development which may threaten constituency influence, as well as interfere with horizontal community level inter-agency coordination, is what I call the growing vertical chain of specialized functional interests. In government the appointed professional manager is evident in national, state and local agencies. Common professional interests from manager to manager among agencies has created close vertical professional linkages. In addition to the vertical linkages created through common professional interests there are vertical linkages necessitated by categorial grant programs. Often a programmer has much of his time taken in negotiating with and reporting to corresponding state and national agencies. The concern I have about this is that it may be increasingly difficult for local managers to maintain the horizontal community level communication and coordination necessary to good programming.

In a regional continuing education project headquartered at Cornell University we are attempting to improve horizontal community level communication and coordination. We are concluding a comprehensive study of needs and resources for continuing education in an eleven county area. Using information from the study of needs and resources, we are developing a model for adult education information and counselling delivery.

And by involving numerous service agencies, organizations, and interested individuals in the data gathering process, we are building an organized and visible constituency for continuing education. It is our plan to work with continuing education programmers and policy makers across the region with a view to facilitating better service to adults. Having comprehensive research information on needs and resources, we are in a position to make a special contribution on behalf of adults presently left out and to help providers in addressing the issues of program relevancy, employer needs, and individual learning needs. We feel our coordinating efforts will contribute to a reduction in service gaps, to an elimination of participation barriers, to a reduction in service duplication and to a better use of public and private monies. We'll be able to point out policy conflicts and voids in areas such as admissions, credit, certification, placement, and financial aid. Our data and coordinating efforts will help continuing education providers address issues such as program location, instructional methods, transportation and class scheduling. Program articulation and a more rational utilization of the region's resources will be promoted and a contribution will be made to the development of a comprehensive and coordinated regional system for continuing education.

It is our feeling that the type of effort underway in the central region of New York State can contribute to the development and maintenance of important horizontal linkages between providers and to meaningful vertical linkages between clients and providers. Further, a continuing education constituency is being created to which "professionals" at various levels along the "vertical chain of involved agencies" will find it helpful to listen, and to which they will hopefully be responsive.

SCHOOL SYSTEM REORGANIZATION AND FULL PROVINCIAL FUNDING IN PRINCE EDWARD ISLAND

Donovan Russell

In 1969 the Canadian government and the province of Prince Edward Island, which is about the size of Delaware, signed a 15-year development plan. As part of the arrangement, an Office of Educational Planning was established to recommend appropriate changes for the public system.

The planning office worked in an environment ripe for progress. A young premier had been elected who promised comprehensive change. New school personnel were imported. The Provincial Teachers Association, PTA, and School Boards Association became reform-minded. Education was viewed as a powerful engine for development:

School planning took two years. A provincial planning unit consisting of representatives from the Department of Education, the Provincial School Boards Association, the Provincial Parent and Teachers Association, the Department of Higher Education worked as a policy-making body with the Office of Planning. The director of planning submitted their recommendations to the minister of education and provincial cabinet. In addition, five regional planning boards worked with the planning office. For technical tasks interdepartmental planning work groups were established in the areas of philosophy, curriculum, assessment, school district assets and liabilities, boundaries, legislation, interim consolidation, transfer problems and dates, financing policy, foundation program, departmental reorganization, and construction planning. The director of planning or his representative sat with each of these groups.

Planners found evidence of serious inequality for students across the province. There was disparity and inadequacy with respect to financial resources available, curriculum offerings, facilities, teacher qualifications, instructional materials, specialist services, and administrative organization.

The governance structure for education was also a major cause of inadequacy and inequality. While the number of districts had steadily decreased during the sixties, there were still 172 of them. There were serious disparities in tax bases between districts, built-in inhibitors to resource and service sharing, and a failure to coordinate programs regionally. In much of the province, schools, even new ones, were too small to provide adequate instructional programs.

The Office of Planning recommended that support for schools be divorced from local property taxes. Some districts were spending over five time as much per pupil as others, even though the province was attempting to equalize resources and provided over 70% of all funds for education. It was also demonstrated that the system worked a special hardship on some taxpayers.

Planners felt that regionalized governance would allow the best use of scarce resources. Dollars spent in a regional district would purchase a range of services they would not buy in a small district. A provincewide school construction program was recommended for the same reason. It would be impossible to implement new instructional programs in many existing schools, and a uniform foundation program could not be equitably applied, given the many different school housing arrangements.

Several interdepartmental task forces were established to deal with specific implementation problems. Discussions on implementing the project made it clear that many issues were closely interrelated. For example, the curriculum finally approved would have a marked effect on construction needs. Also, the curriculum would affect the number of teachers required in the province. This in turn would have an effect on the foundation formulas. The foundation program adopted would help to determine needed changes in legislation and of course would influence policy on revenue generation. No less complex was the process for determining support available over the next 10 years, taking into consideration differing possible sources, economic growth, inflation, and federal provincial revenue-sharing arrangements.

Following planning office recommendations, the provincial government has established five regional school districts, has removed existing local property taxes, has administered a province-wide professional property assessment, and has instituted a single provincial property tax. This tax, collected by the minister of finance, goes into general revenue. The total cost of public education is now paid from general revenue in accordance with a provincial foundation program. A comprehensive curriculum has been adopted for all students and a continuous progress plan has been implemented. A ten year construction program has been undertaken to produce school housing appropriate to curriculum plans by 1980. The Department of Education has initiated professional development necessary to curriculum reform, and the department itself has been restructured.

It will be interesting to monitor the new Prince Edward Island school system to determine if the reorganization ultimately yields the adequacy and equality for which it was designed. It will also be interesting to witness the impact on teacher morale, the school board authority, and education costs.

SO WHAT IF JOHNNY CAN'T READ

Donovan Russell

Back to the basics! State Legislatures and Boards of Education have been jumping up and down in the last few years because "Jonny can't read." Educators have been put on the spot by everyone including parents and members of Congress because Johnny is so different from the Johnny that made this country great. And until people across the land began jumping on the "we are overtaxed bandwagon" there were special funds appropriated for reading projects every thirty seconds or so. As usual, politicians managed to use the issue in the service of their careers.

Being a how to do it society we have taken the typical approach of quantity. "Let's put more resources behind this. Let's re-emphasize our commitment." We are not very good at looking beyond how to do something. We are not very good about asking why and why not questions.

How important is it that Johnny be able to read like his Mom and Dad? Does Johnny have something that we don't know about? Is reading unimportant to Johnny because he is ahead of us in some way? Or are we so out of touch with our children's world that we just can't communicate with them about reading or anything else?

Being an avid reader, my personal bias is that it's a crying shame that Johnny can't read or doesn't choose to read. But that's a moot point. If we don't get beyond sentiment we haven't solved anything. Maybe its not such a shame. Perhaps we are the handicapped ones and just don't realize it.

Our kids have been growing up in a vastly different world from the one you and I experienced as youngsters. Since the day of entering the crib they have been exposed to non-stop electric media. Their senses must be different than ours. In a way their environment has been much richer than ours. They have, no doubt, developed sensory capabilities that are foreign to us. Indeed we may be the impoverished ones. Now, how does an impoverished teacher get across to a more fully developed human being? Perhaps we are asking a lot when we demand that youngsters come down to our sensory level in order to learn how to utilize one sense (the visual) in isolation from the others.

What are we asking when we try to get our students interested in reading? We are asking them to employ the visual sense apart from the others. We are asking them to become interested in sterile symbols. We are asking them to see products on paper, of a process that has already happened. To the kids of today this must be an unreal, irrelevant, and anemic approach. To our kids this must be an amazingly artificial and unnecessarily specialized approach to the world of knowledge. Indeed the tools we ask them to employ limit knowledge to a single dimension. We must seem as simple to them as they seem myopic to us. They are probably silently incredulous at our asking for visual solutions in a multi-sensory world. They are probably silently outraged that we would have them segregate the senses and screen out that which is not dependent upon visual learning.

I'm sure the mysterious gestalt of our young people is threatening to us. After all we are proud of our rigorous specializations built on sense separation. After all we are proud of the precision and exactness of our knowledge and of our approach to gaining new knowledge. We act on the basis of understanding not intuition. Seeing is believing.

Our blurry eyed youngsters are a puzzle to us. They appear uninterested in intellectual discipline as we know it. They have no understanding of uniformity, of order, of standard, and of completion. They pursue the strange, the nonstandard, the mythical, the non-intellectual, and the unknown. We see them as never emerging from adolescence. But maybe they grow up long before we know. Maybe they are precocious in ways that we'll never understand. Maybe our unwillingness to probe their world, as worthy, is causing us to continue attempts at educating them which are deprived and limiting.

The world of non-stop media into which our young are born must have a profound effect on sense lives and mental processes. Non-stop media has called upon our young people to use all of their senses at once. Perhaps they have a capacity for sensory interplay and instant synthesizing that we can never have. Perhaps they are engaged and involved in a new world that we can only visit as short term spectators. Is it any wonder that our broken and fragmented approach doesn't touch them?

THE POTENTIAL FOR DIGNITY WITHIN

Donovan Russell

Kids have the capacity to give and receive affection, kindness, and love. Furthermore this capacity transcends culture. It's as if certain very critical abilities do not have to be learned. It seems that there are some constants; some universal behaviors which are independent of culture and not dependent upon learning.

Secondly, every organism, including man, has a basic tendency to preserve and protect itself. Yet, while this tendency is exercised most of the time, every now and then man does something which he knows is contrary to self-preservation; which he knows is out of step with his best interests. We see this in our kids all the time. Its as if in so doing they exercise their volitional condition just to ensure that they are still free. It seems to me that man really does have freedom of will.

If indeed it is (a) natural for man to give and receive affection, kindness, and love, and if (b) man really does have freedom over decision making in his life, why does there exist so much inhumanity to man by man? Why is the dignity of so many left unfulfilled? Lets deal with (a) first. The gifts of affection, kindness, and love can be misused. In the supposed interest of others we can become patronizing and chauvinistic. We can become myopic. We can fall into a unicameral view of the world around us. Those of us in education are notorious for this. We seemingly care so much that we over-prescribe. Myopia and one-sidedness can be a seed-ground for prejudice. It can even allow us to rationalize exploitation as being in the best interests of others or in the best interest of some over-riding goal. Over-prescription can, if one is not careful, lead inadvertantly toward mindless apathy about the rights of other. Teachers, of all people, should easily understand this continium. Upon reflection they can trace institutional habits that could be looked upon as myopic, one-sided, chauvinistic, exploitative, and even apathetic with regard to the rights of others back to an historic starting point-grounded in love, affection, and caring. If this can happen in classrooms, schools, and colleges, how much more room for it is there throughout a great and powerful nation? We must constantly be on guard, as a powerful and affluent nation, that we do not allow caring to pass into patronizing chauvinism in our dealings with the less fortunate at home and in dealing with global neighbors. There is little doubt that based on original caring there is a good bit of self-righteous prescriptiveness throughout our land. In some way our kids need to be kept from being overpowered by it so that they may develop their own natural caring and so that they may freely decide for themselves how certain caring values should be acted upon. In some way educators must help our kids become sensitive to examples of institutionalized caring behavior that has evolved into patronizing chauvinism and insensitivity to the feelings and views of others. In some way educators need to help our kids see how prejudice, and even exploitation, can grow from original caring. While I can think of examples in the national context I'll leave it to my readers to think of their own. And then, of course, self affection; self love is important if we are to be able to truly care about others. This too is on a continium. It can be taken to extremes. If not properly balanced, it can grow toward selfishness and egomania. Teachers can look around themselves and see colleagues at various stages along such a continium. It seems to me that me-firstness across this country is pretty strong. Indeed, I'm afraid that much of the destructive turmoil to which the family institution has been subject has developed from excessive me-firstness abroad; in the land. As educators how do we help our kids become sensitive to the contimium which ranges from healthy self-respect to selfishness? If me-firstness continues its development in America, what is our future in an increasingly interdependent world? Is it possible to lose our capacity to be family partners while at the same time adopting the enlightened world citizenship that is so vital to the survival of man on the planet? The gifts of kindness, affection, and love can indeed get turned around. They cannot be taken for granted. As unlikely as it seems, they can be used by man against man. They can contribute inadvertantly to man's inhumanity to man.

Let's think about (b). If man really does have freedom of decision making over his life, why doesn't he use it the best interest of mankind? Why is the dignity of so many left unfulfilled? Freedom can also be unwittingly misused. We can masquarade a lot of things under the banner of freedom. "This is a free country and I have a right to sell anything we can convince people to buy". "We are a free country and no international group is going to tell us how to use air, space or the ocean." Freedom too is on a continium. There is the freedom to be oneself as a respector of everyone's dignity as a person. There is the freedom to exercise self-will about oneself. At the other end of the continium is the freedom to take all the freedom and all the benefits of freedom for our own. We can come to believe so much in quality, justice and freedom for ourselves, for our foot-ball team, and for our nation that we want it all. We can come to so strongly identify our institutions as instruments of justice, equality, and freedom in our community, in our state, in the nation and in the world that we fail to recognize injustices to others and fail to think beyond empty phrases, e.g. the American way. We can use our freedom to exploit others. We can use our freedom to take more than our share. We can use our freedom to over-indulge. We can make our freedom into an unbending, unthinking and sterile ideology. We can turn it against our long term interest. Somehow as educators we need to sensitize kids to the difference between compassionate liberating freedom and the unbending freedom which ultimately consumes one. Somehow as educators we need to help our young come to value their free will heritage without becoming blinded by it. Somehow as educators we have to help our young to become respectors of the freedoms of all people.

Most teachers are dedicated, caring, and professional. Most do a good job of teaching basic skills, of helping the young develop intellectual capabilities, and of teaching subjects. Our kids need them. But they also need to rub shoulders with ethicists, with personal counsellors, with scholars, with social activists, with social workers, and with people from other walks of life. Who else is there to engineer the experiences our young must have? Teachers are overburdened now. Yet who else is there to take on all that really needs to be done with kids; the kids whose concepts of things like caring and freedom will impact heavily on the future of man. Perhaps a complete rethinking of curriculum is needed in order that the potential for dignity within may rise to the challenge facing the human race.

WE DON'T REALLY EXPECT MUCH

Donovan Russell

There's a developing outcry across this country about declining student achievement. There is a seeming disinterest in matters of the intellect among our young people. Its reflection in lowered test scores has alarmed parents and tax payers. The public has started to lose faith in the schools. How could public education have been more adequately funded year after year, and have only lowered achievement to show for it? In some states the citizenry has stopped voting for public education and has defeated education budgets. State legislatures are beginning to pass laws to insure teacher accountability, and the schools which have been America's pet institutions are now regularly criticized by the media.

Perhaps the schools have tried too hard. For the last two decates educators have taken on more and more. Out of caring, educators have adopted the attitude that all young people in America deserve to get through high school. In addition, they have taken on the burden of believing they must provide a program to fit each student's interests and capabilities.

Educators have been concerned about the rapid increase in knowledge and they have made attempts to accommodate it. The knowledge explosion has led to a multiplication of disciplines and specialities and schools have tried to adjust. Determining the appropriate mix in such a situation is demanding. Delivering that mix is even more challenging.

Schools have increasingly felt responsible to provide a high school education to everyone because it is their right. In Brown V. Board of Education, 1954 the Supreme Court stated, "In these days it is doubtful that any child may reasonably be expected to succeed in life if he is denied the opportunity to an education. Such an opportunity, where the state has undertaken to provide it, is a right which must be made available to all on equal terms." The movement to provide an education for all groups in our society is well documented.

Educators are trying to provide an educational environment for each handicapped person, which is "the least restrictive alternative". School officials have taken on the responsibility of making sure no person leaves school without a marketable skill. Government has joined with educators, agreeing that schools can do the appropriate thing for each individual if the resources are provided. Washington has initiated many special programs through the provision of grants. It seems that there is now a program for every contingency. Students are labelled and re-labelled, categorized and re-categorized. Learning disorders and emotional problems have been uncovered by the dozens; learning disorders and emotional problems that no one knew existed a short while ago. There are now all kinds of reasons why young people can't learn. There are now all kinds of reasons for the difficulty students have. The effort has been commendable. The resources applied have been many.

The faith in our ability to engineer just what every student needs is interesting. But that faith is being shaken. What is happening? Allow me to repeat, maybe the schools have tried too hard. Could it be that our efforts have gone so far that they have contributed to a lowering of student self-respect; a diminishing of self-esteem? Could it be that our grouping and re-grouping, our categorization and re-categorization, our special programming and re-programming, our plan for every student, our schemes to produce success, and our ways to ensure that everyone finishes high school mean something different to students than they mean to us? Could it be that our efforts have come to be interpreted, "We don't expect a great deal from you." "We don't have faith that you can cope without special assistance". "We don't anticipate initiative from you." "We don't think you can make it on your own." "Because we don't want you to fail, we've reduced standards for you." "You'll be excused for shortcomings because we don't really think you can measure up." "You cant be responsible for your education, you're not wise enough." "Leave it all to us, we can engineer you." "Your education is our responsibility not yours."

RESEARCH FOR REFORM IN NORTH CAROLINA
A MODEL FOR DEVELOPING COUNTRIES?

Donovan Russell

Recently I spent a period of time as a fellow of the International Institute for Educational Planning in Paris. I found that educational planners from developing countries, and indeed UNESCO consultants, were concerned about recent research in the United States. It has indicated that the availability of educational services does not have much effect on student achievement or on regional development. It is felt that studies in the United States may influence developing countries to de-emphasize education when allocating resources. Instructors at the Institute questioned whether findings in a highly developed country like the United States would be valid in the third world. It was conjectured that while American schooling may have a small impact on the lives of young people, in relationship to many other influences, schooling in developing areas, where education is not plentiful, may be proportionately much more important.

UNESCO researchers and planning consultants were pleased then, to learn of a major research project recently completed in North Carolina. They were especially interested in conclusions about the effect of the availability and supply of education. It was suggested that research conclusions for a state like North Carolina, which is a large geographic area with a great deal of rural space, a large amount of agriculture, distinct disadvantaged regions, and several growing urban areas might be quite relevant to developing countries.

The research just finished in North Carolina addressed questions of equality of opportunity and disparity in service, in relationship to basic demographic, economic, and social factors, and financial and organizational arrangements. The study sample was the entire state of North Carolina. Over a period of two years, all 145 school systems in the state were carefully analysed. The study was modeled on a project which I directed for a Canadian Province. However, in Canada we went much further. Following the research in Canada, we actually implemented reforms; five regional jurisdictions for education were established in place of 172, support for schools was divorced from local property taxes and completely taken over by the Provincial Government, a new comprehensive curriculum was adopted for all students, a new foundation program for all schools was established, and a five year multi-million dollar school construction plan was adopted.

In North Carolina we gathered and studied data in order to answer questions such as: What are the disparities in basic demographic conditions across the State? What are the basic economic and social disparities from region to region in North Carolina? What disparities in demographic, economic, and social conditions may be contributing to disparities and inadequacies in educational services? What are the disparities from administrative unit to administrative unit in resources being devoted to education? What are the disparities from administrative unit to administrative unit in the apparent success of students? Is there a relationship between basic regional conditions and resources being devoted to education? Is there a relationship between basic regional conditions (demographic, social and economic) and the apparent success of students? Are there, then, identifiable relationships between inputs and educational products across North Carolina?

The examination of massive amounts of data indicated that indeed basic demographic, social, and economic conditions have a great deal to do with the resources made available for public education from region to region within North Carolina. The examination also indicated that the quantity and quality (supply) of educational services is very much associated with student success. An analysis was done to identify associations and trends among several factors. For example, standard of living indicators were identified, the education level from area to area was considered, income distribution was looked at, regional human service support capability was established, student population distribution and movement trends were identified, local annual expenditures for education were considered, teacher student ratios were identified, teacher qualifications from region to region were determined, support services were considered, and completion of high school (retention) rates were catalogued. For the most part, it was found that areas of the state with the lowest standard of living, the least highly educated adult population, and the lowest support capability, had the lowest level of support for education. For example, support capability in North Carolina ranged from $21.70 per student to over $60.00 per student. Support capability in this case was defined as the number of dollars that could be generated per pupil by a 10 cent property tax levy. Local expenditures for education followed support capability levels and ranged from $27.00 per student to $389.00 per student. In short the areas of the state most in need of good education were least able to afford it. For the most part, these areas were the least heavily populated, they were experiencing population changes, and they were disadvantaged in social services other than education. Because of diseconomies of scale these areas were often in need of extra resources per student in order to have a relatively equal level of service. Yet they were least able to generate resources. Measures of service were also examined. It was found that in areas of lowest support capability, the student to teacher ratio was the most undesirable, the level of teacher qualification was lowest, the number of auxiliary services was least, and in the provision of other human services these areas ranked least favorably in the State. Finally a study of student success was done. The areas of least ability and the lowest support for education had the poorest student success records. Educational achievement and regional development appear to be very much associated with the supply of educational services in North Carolina.

IMPERATIVE NEW PERSPECTIVES IN EDUCATION:
A CRITICAL RESPONSIBILITY

Donovan Russell

There have been periods of time throughout history when mankind was blessed with the presence of towering figures who possessed wisdom and vision far beyond the conventional. In our own country, the founding fathers are often cited as being extraordinarily wise and far seeing. They had an extraordinary grasp of the history of man and his institutions. But more importantly they were able to invent appropriate institutions at exactly the right moment. How did it happen that so much genius was gathered at a particularly crucial time in history? How could a small, isolated, backward nation be so blesssed? Let's not attempt to answer these questions. Let's go on to more important ones. Where are the towering leaders of today? Where are those who possess wisdom and vision beyond the conventional? After all, the times are much more precarious than they were in 1776. The world is infinitely more complicated. All of man's social, economic, educational, artistic, scientific, philosophic, and humanitarian achievement can be wiped out in an instant. Man is an endangered species. There are any number of situations which, if left untended, can eventually cause extinction of the human race. Where, then, are the towering leaders when all of humanity so badly needs them? They are there. It's just that we are not attuned to them. For some reason the people of 1776 heard and comprehended. For some reason they were able to entertain, evaluate, accept and implement schemes that were far beyond man's experiences. Why, then, don't we even recognize the towering figures of today? There is no institutional framework for them. They are beyond our institutions. If they were not, they would not have what it is we need. For the solutions to our dilemmas are beyond present arrangements. And this is at a time when we have become highly institutionalized. Isn't it because of us that we can't see those who tower above conventional wisdom? Haven't we become so dependent upon, so much a part of organized, institutionalized, technologized, urbanized, specialized, bureaucratized, mass produced, homogenized society that even our mental attention has subtle parameters? If this is where we are, we're in trouble. Isn't this why we look to those who are so ordinary, isn't it because we can see and understand them? Isn't it because they are within the existing institutional framework? Isn't it because they have been made our leaders by our institutions? And isn't it because institutions only make leaders of those who are promoters of them?

How can the situation be changed? Education. The public school educators of this country must take on a mission of their own making. It won't be a mission handed down from Washington or a State Capitol. It won't be a mission passed on by a professional organization. The public school educators of this country must look beyond their institutional situations. They must look beyond present organizational leaders, whether they are in Washington, Atlanta or Denver. They must look beyond their professions. They must in some way overcome the mind set which accompanies professional interests, credentialization, specialization, present day educational organization, and the dictates handed down by curriculum and methodology. Public school educators, apart from a program for it, must take it upon themselves to learn with their students. Both must initiate searches for ideas which don't just reinforce what they already believe. Both must stretch to identify with peoples beyond their own group. Both must come to see the worth of cultures and traditions which are outside their own experience. They must struggle to uncover what it is that inhibits them from being aware of new ideas related to man's future. They must step beyond the bounds of cultural protection and take the risk of subjecting dearly held beliefs to honest scrutiny in the light of mankind's predicament. Specific philosophic and ideological notions about the nature of the world, and of man, can predetermine responses to changing situations. They can predispose against new approaches. They can preclude a re-examination of value positions.

We are a people who have become myopic. In substantive ways the populance of this country must have been much more far seeing and indeed much more flexible in 1776. We must re-build the capacity to recognize genius. We must re-build the motivation to even want to recognize and hear those who have thoughts and theories beyond the conventional. Such a re-building cannot happen by itself. Public school educators, if they would themselves step beyond institutional mind sets and strawman barriers, could begin re-building the American character.

How many of us can even name a handful of mankind's current substantive idea people, let alone intelligently discuss what it is they propose? How many of us know the proposals for saving our oceans, for regulating satellite broadcasting, for restructuring the United Nations, for guaranteeing human rights, for stopping nuclear proliferation, for peacefully resolving major conflicts, for safeguarding a disarmed world, for re-distributing world resources, for feeding the starving, for controlling unbridled population growth, for making multi-national organizations responsible? These are not, of course, topics that can be reduced to social studies, or math, or science, or philosophy instruction. They are survival issues which are many faceted. They must be addressed by the American people. Unlike the American people of 1776 however, we seem to be basically followers. Like the strong independent American people of 1776 we must become willing to take on the responsibility for our fate. The stakes are high. Educators have a key and a heavy responsibility.

EDUCATION IN AN AMORAL SOCIETY

Donovan Russell

Everything is relative. That's the spiritual message with which we are blessing our young. I object. Surely there are still absolutes. What's relative about honesty, respect, compassion, conservation, and being my brother's keeper? But increasingly the people of this country are ambivalent. We deal in trade offs. It's considered naive to embrace straightforward values. Why are we surprised then that youthful idealism has succumbed to cynicism? Do we really expect that the next generation will place the well being of others above personal gain? In what direction will a cynical generation lead this nation?

There was a time in this country when we thought that the means employed to do something should be consistent with the end we hoped to achieve. In times past we have accorded respect to those who stood firmly for justice, honesty, compassion, conservation, and ordinary fairness. We have had citizens who would not sell out for what they could get. We still have some. However, the non-sell out types seem to have lost out. If we look hard at ourselves we find that we have given influence to those who are clever, hard, manipulative, exploitive, and selfish. How far does a politician, businessman, or professional person get who is compassionate, altruistic, and concerned about the world's unfortunate? Such a person is too often dismissed as naive, if not simple minded.

And yet we say that we want our young people to be "decent" human beings. We want our schools to make our offspring into something we are not. What are our kids to make of the contradictions we embrace? While they may not know what to make of it all, surely they must be uneasy about elders who fly endlessly around the world while professing a concern about resource depletion.

While wanting to believe in us, surely they must be confused by leaders who arrive on capitol hill in the largest of automobiles to struggle with an energy policy. While wishing to give their allegiance to a good Nation, surely they must question a country which spends billions on an armament capability that can destroy man many times over. While wanting to believe in our founding principles, surely they must question why leaders who support the self-determination of peoples don't give attention to U.N. reform. While wanting to believe in work for one's keep, surely they must be uneasy about politicians who profess support for full employment while giving in to trends that can only lead to further industrial automation. While waiting for the promise of citizenship participation, surely they must be confused by leaders who preach democratic decision making and citizen responsibility at the same time they are promoting bigness for something called economy. While wanting to believe in the family and the community, surely they must wonder about a society that measures efficiency by dollars and cents rather than by effect on idividuals, families, and communities. While wanting to believe they should be their brother's keeper, surely they must question our great thirst for economic growth even though it means using up the resources of poor nations. While wishing to accept the idea of American peace stewardship, surely they must be perplexed by our habit of peddling arms in the interest of something called balance of payments. While wanting to live worthy lives, surely they must be bewildered by the prestige we accord those who live for material things. While feeling they should care for each other, they must be somewhat uneasy about living in a country where those who look after our health seem so intent upon becoming rich. While wanting to believe that higher education can make us a better people, they must be confused when confronted with professors who disdain involvement in mundane things like the community or political causes. While believing in American physical fitness, they must wonder about a government that subsidizes cancer causing industry and agriculture. While accepting the high place accorded justice in this country, they must be a little disconcerted about the willingness of their fathers to sell products which are not needed and cannot be afforded in poorer countries.

In a sense it's unfair to expect that our schools will be concerned about ethics. They have plenty to do without being so presumptious. It may be unrealistic to assume that our schools could make much headway within the context of an amoral nation anyway. On the other hand, our young people want to respect someone. For teachers who are faced with everyday police like responsibilities this may be hard to swallow. However, if educators were to take on the burden of standing up for what is right and just, if they were to become the unashamed advocates of compassion, being their brother's keeper, sensible consumption in the interest of conservation, and unequivocal honesty they would surely gain the respect of students. The respect that teachers would gain could make scholarship itself more credible. Of course it wouldn't be enough for teachers to instruct young people in ethics. They would have to live exemplary lives. They would have to become special islands in the American community. They would have to become well informed about and genuinly interested in the urgent issues facing mankind. They would have to become involved in unpopular activities. They would have to stand up for things that would get some of them fired. Who else is there? Teachers have a way to salvage the tarnished institution we know as public education while at the same time saving our kids from the ravages of complete cynicism. Maybe our nation could be turned around in the process.

TEN REASONS WHY SCHOOL ADMINISTRATION IS IMPOSSIBLE

Donovan Russell

Introduction

Running a school system to the satisfaction of a community seems to be next to immpossible these days and indeed many superintendents don't last long on the job. There is concern, of course, that our superintendents are inadequately or improperly prepared. The business of recruiting the right superintendent has become very elaborate. Perhaps the time has come for us to look at the problem from a new perspective. Perhaps we should consider the possibility that our system, rather than the people within it, is defective.

Has the American habit of doing more and more better and better taken us to the limit of managability in education? Have we reached a point of overload such that our school systems are dysfunctional? Should we be thinking about entirely new models in education? Can we separate the concept of education from our idea of schooling (school buildings, school courses, school systems, etc.) long enough to identify some radically new models for educating our people?

"Mark it well, the communication of new ideas, new conceptions, new understandings, inventions, new ways of doing things, between individuals fixed in their ways and intent upon their separate objectives is difficult and rare... In fact the problem is far more difficult, for the communication of invention is rarely from man to man, from inventor to innovator, from source to destination directly... Rather it is a transmission of an idea through channels, infiltrating, drifting, passed along through layers and layers of organization. Beyond the barriers that separate individual from individual, it must cross those which set apart groups and communities." So wrote Robert A. Solo in 1967.

It is my contention that the American public school system administrators and planners are increasingly faced with new problems to effective and efficient operations. These problems are largely the product of changing social and economic forces in the country which bring about an ever changing organizational structure for the delivery of educational services. Let me briefly examine some of the changing social and economic forces which are impacting on public education.

Urbanization and Suburbanization

The changing demographic picture of the United States is well known. Accompanying the development of new suburbs, and expanded towns, are evolving jurisdictions for education. Changing demographics are also making other jurisdictions obsolete. This is, of course, not a new phenomenon. The fact that it has been going on for many years simply compounds the jurisdictional confusion that it gives rise to. The competition for area resources, the duplication of programming in adjacent communities, and the failure of neighboring communities to communicate and co-operatively plan are obvious in geographic areas which have evolved a myriad of governing units for education.

New Clients for Education

Social and technological changes and developments in the United States have made education increasingly important. In Brown v. Board of Education, 1954, the Supreme Court stated, "In these days, it is doubtful that any child may reasonably be expected to succeed in life if he is denied the opportunity to an education. Such an opportunity, where the state has undertaken to provide it, is a right which must be made available to all on equal terms". The movement to provide an education for all groups in our society is well documented. The handicapped must be educated in an environment of "the least restrictive alternative", high school students must leave school with skills adequate to making their way in a complex and changing economic environment, and adults must be re-tooled more and more often. Without going further into the social and economic forces behind a growth in the public education clientele, I simply want to point out that the traditional education establishment has had to change in order to accommodate the needs of students. Institutions and institutional practices have changed dramatically in recent years and indeed, new institutions have grown up. There is now a complex mix of education-providers in most communities. In addition to the traditional public school, there are regional service centres, cooperative education arrangements, alternative schools, etc. While new services have developed to meet a need, co-ordination of effort and resource rationalization have become increasingly difficult. Planning and administration of the education enterprise has become exceedingly complex and the traditional administrative methodologies are in need of improvement.

Rapid Increase in Knowledge

It is commonly held that the store of human knowledge is doubling at least every seven years now, although some would contend that much of what we consider knowledge is less than that. T.S. Eliot said, "Where is the knowledge that has been lost in information?" The knowledge explosion has let to a multiplication of disciplines and specialities and schools have had to attempt an adjustment to this. Determining the appropriate mix in such a situation is a demanding assignment and delivering that mix is even more challenging.

Professionalism

With an increasing technical society has come increased specialization. Education reflects this trend. Managing an enterprise of generalists is different from managing an enterprise of highly specialized professionals. For example, maintaining communication and articulation is not easy when interests and loyalties are to one's field rather than one's institution and community.

The Common Good

Since the days of the New Deal, we have accepted government intervention in economic affairs. In recent years, in addition to national economic intervention and regulation there has been a trend toward national social direction. For instance, groups which have considered themselves politically disenfranchised and helpless before local or regional authorities, have sought a guarantee of basic rights (and equal services) by appealing to the Federal Government. In addition to judicial action, Washington has responded by initiating special programs. Some of these are administered through traditional channels; others circumvent existing structures completely. This is another development that has made the management of public education a more demanding responsibility.

Professional Management

The development of technology has necessitated ever changing and complex organization for its application and management. An increasing amount of responsibility has been passed from participating constituents to highly qualified specialists in management. Specialists often bring with them a loyalty to their field and a common orientation toward programs. Vertical loyalties and communication between local, regional, state, and federal specialists in a field often taken the place of horozontal communication and loyalty across a community in such a situation. Cooperative programming from agency to agency can be inhibited by specialization of this type and constituent needs can be overlooked by specialists looking to the state capital or Washington rather than to the community for direction. This then is another evolving development that provides a new challenge for those who are responsible for the delivery of educational services.

Mobility and Modernization

We live, of course, in a society characterized by a high degree of technological development. We are, for the most part in this country, highly urbanized and very mobile. Business, government, and education have become increasingly complex organizations and because of this complexity, specialists have gained an important place in our affairs. Mobility and specialization have increasingly contributed to the development of a new definition of community. Wheras community used to have a geographic meaning, the new definition is functional. People communicate and associate with specialist peers wherever they may reside. And because of high specialization and mobility, people of geographic communities have less in common than in the past. Such a situation, it seems to me, makes it increasingly difficult for constituents to meaningfully participate together in local affairs, including those of public education. It also makes it difficult for school system administrators to relate to the community and other service agencies. A product of this is the isolation of school system administrators.

Separation of Authority

Reacting to newly identified human needs, and the growing political influence of once disenfranchised groups, government at the national level has spawned a myriad of agencies in the last three decades. Programs and services developed at the federal level are often administered through states, and accordingly, states have established a myriad of corresponding bureaus and agencies. The same development has been repeated in many cases at the local level. Local agency administrators have become increasingly dependent upon authorities at other levels for initiatives and support. Horizontal community cooperation and communication has been somewhat diverted as local administrators have had to give more and more attention to vertical agency considerations. In many instances, programming, funding, research, and extension efforts are initiated at a macro level and local administrators spend a great deal of effort in responding to such initiatives. It would seem that this phenomenon contributes to the isolation of local agency from local agency and that gaps and duplication in service are the result. Program articulation from service to service is made more difficult by this development. Community level administrators need assistance in accommodating both vertical and horizontal needs and pressures.

New Missions

With an increasing importance assigned to education, groups of people that would not have been in school a few years ago, are seeking instruction peculiar to their needs. Schools and colleges are being called upon to become more open and to address the needs of any client starting wherever they may be in their intellectual development. Second chance young people, low achievers, the unemployed, the handicapped, recycling workers, young adults, prison inmates, and senior citizens are some of these. Because schools are being assigned social change missions beyond their traditional roles, administrators are faced with new challenges. New organization, programs, and delivery mechanisms are being developed to accommodate the expanding clientele and to address the newly assigned missions. Also, because the needs of new clients transcend traditional schooling and other agencies, administrators are being called upon to coordinate cooperative community efforts. This is happening at a time when the complexity of communities is growing. Administrators need assistance in meeting new challenges.

Entrepreneurial Financing

Government agencies have adopted, in large part, a capitalist model in the awarding of resources that are to be used for new clients or that are to be used to provide new services to traditional clients. Educational administrators must learn the art of grantsmanship in order to obtain many of the resources available for special purposes. In addition, they are sometimes in competition with other service agencies for available funds. In addition to the incentive for competitiveness and even secrecy that this type of funding promotes, the complex task of administering educational services is further complicated. Technical assistance in meeting this challenge is sorely needed.

Concluding Thoughts

Who is able to step back from this complex and busy picture for the purpose of gaining a totally new perspective? There are people in every school system and in every State Department of Education who are planning and plotting in order to balance the financial needs of education with the changing resources of communities and states. There are, of course, people in every school, in every central office, and in every state department who are planning and replanning methods and programs of instruction. There are those whose concern is the planning of of an appropriate framework within which instruction may best function. They are concerned with time and schedules, with personnel assignments, and with materials for instruction. There are educators, architects, and engineers, across the nation, attempting to plan facilities which will appropriately accommodate the needs of an ever changing population in an ever changing society, while at the same time struggling with the facts of energy and other resource limitations. Incidentally these resource limitations seem to be at cross purposes with the program expansion requirements of a fast evolving society. The shrinking energy stock of his nation is yet another reason that someone should be struggling with radically new models for educating our people.

Someone needs to be untied from daily brushfire warfare. Some organization or organizations should stand back and take a long in-depth look at the relationship of education to the institutional arrangements for its delivery. Perhaps a first step would be, at least temporarily, to divorce education and schools in our minds.

Hopefully an organization will feel the need to take up the challenge. Perhaps a State Legislature or State Department of Education will decide to lead us in such a re-examination. Perhaps one of our 16,000 school systems will accept the challenge. There are excellent resources for such an effort. The Education Commission of the States or the National School Boards Association could initiate competent efforts. The United States Office of Education or the National Institute of Education could organize an in-depth project. Hopefully the challenge will be taken up by some of the leadership, of which there is an ample supply, in the field of education.

LOOKING BEYOND IVY WALLS:
AN ASSAULT ON THE TRADITIONAL

Donovan Russell

"Almost as many Americans seek some form of education outside the established education system as within it." This quote from the Commission on Non-Traditional Education is but one indication that the education system, as we have known it, is just not adequate to meet the needs of a great many Americans. There are many other indications. Growing up beside the established, are on-the-job training, external degree programs (both secondary and post-secondary), cooperative educational programs, learning resource networks, and independent study programs. In a study of continuing education programs in an eleven county region of New York State, a team of researchers from Cornell University has discovered that education institutions serve only a modest part of the continuing education clientele. Becoming increasingly important in the field are dynamic continuing education programs available through Cooperative Extension, Social and Civic Organizations, Government Agencies, Unions, and Industries.

What are some of the reasons that so many Americans are looking to new ways for obtaining the education they feel a need for? First of all, educational institutions may still be too hung up on the idea that education should be confined to particular periods of life. This mind set can certainly be an inhibitor to the development of needed program flexibility. If many Americans are looking for content and scheduling which can't be found at semester oriented, degree serving, classroom instructing, and age organized institutions, then new ways of learning will be found. Also, it now seems to be widely recognized that an individual can be well educated, even extraordinarily competent in a particular area without ever having attended classes of formal instruction. Indeed, I think it safe to say that many high level practitioners will admit to having learned much more about their jobs from out school experiences than they did from the degree or certification necessitated instruction.

Another reason that large numbers of people are looking beyond ivy walls is that the present economic order seems to have had enough of the types that many educational institutions turn out. A salable skill is no longer synonymous with a college degree.

Yet another reason is that skilled people are finding it unwise to "drop out" of the fast moving mainstream of a profession for an isolated stint at an educational institution. One can quickly fall behind his peers these days, and removing oneself from the job place at a time of over-supply can be dangerous. New ways of combining study with the learning that comes through work are needed.

Certainly rapid knowledge obsolescence in our society (it's said that human knowledge now doubles every seven years), is contributing to ever changing work place demands which in turn is necessitating human recycling like we've never known before. The recycling of working adults has become one of the most important of educational tasks in our society. When one considers that over 80 million adults are involved in continuing education, the imporatance of recycling is brought home. People who require recycling education may find the menu posted by colleges to be too exotic and expensive. They may also find serving time to be too long and the serving place inconveniently located. In fact, from recent research done at Cornell, we know what a sample of 900 adults say they need. For one thing, a little over half of those interviewed say they are not interested in learning for credit. Of those who are interested in some type of certification for learning, less than one-third say they want a four year degree or more. And in answering probes about reasons for involving themselves in continuing education, adults overwhelmingly indicated that they view it as a way to either personal satisfaction or vocational development. And thus far in our interviewing, most adults have said they prefer to do their studying at a public school site. Nearly all adults interviewed have said they wish to spend less than four hours weekly in pursuing a learning objective and most expressed a preference in study which would bring them together only once per week. The recycling need is yet another reason then, that increasing numbers of people are looking beyond ivy walls for education.

We know from the Cornell studies that a growing number of agencies, organizations, employers, unions, etc. are getting into the education business. The stable and protected market in which educators have worked for so long is seriously threatened. Perhaps that market has been stable and protected for too long. Perhaps this is part of the reason that educational institutions have not been able to adjust readily. Perhaps, of all people, academics have become insular in their thinking. And the mechanisms, which should insure that professional educationists retain a corner on the market, may cause their ultimate downfall. The fact that people have had to do business with colleges to obtain degrees and certificates may well have caused such a sense of false security that academics were lulled into thinking they could just "do their own thing" forever. Hopefully, institutions will awake in time to realize that innovations designed to further the cause of the institution are not enough. People now have alternatives and they are looking for innovations which genuinely serve their needs.

The question put by Marien, "Is education to be organized around institutions, credit or credentials, or is education to be organized around learners as an optional system for distributing knowledge and encouraging its utilization?" has been answered in part by the Carnegie Commission report, "We anticipate a new type of development as perhaps the most predominant characteristic of the last three decades of the present century .... a movement away from participation in formal institutional higher education in the years immediately following high school, toward a more free-flowing pattern of participation spread over a broader span of years, perhaps well into middle age and beyond."

Perhaps the rich resources of our great Universities can still be organized so as to offer strong competition for the clientele of the 1970's and 1980's. To do so will require that academics put aside the comfort of the monastic life and get out from the shadow of ivy walls. It will require that academics stop worrying about security mechanisms (tenure, degree granting authority, etc.) and begin worrying about the educational needs of people. It will require that academics do less talking to each other and more listerning to the outside world. It will require that academics be willing to share planning for the redesign of the educational establishment with those who would use its services. There is hope that the great resources within Ivy Walls will continue to be used in meeting societal needs if the academic community can begin to see education as a mission rather than to continue seeing it as a blessing bestowed by the all knowing.

CONTINUING EDUCATION IS FOR EVERYONE

Donovan Russell

As the number of people involved in continuing education programs increases, and as the number and type of program providers grow, the job of planning continuing education services is becoming more complex. Indeed, an ongoing study at Rutgers University makes special note of decentralized responsibility for continuing education; uncoordinated funding procedures operating at the federal, state, and local levels; and the great variety of agency sponsorship patterns and program forms. There is, then, a heavy responsibility placed on community level continuing education program planners.

Continuing educators are proud of the fact that their programs are based on the needs of people. But does the growing complexity of the field threaten needs-based programs? Is there a danger that continuing education will become as institutionalized as other educational services? We live, of course, in a society characterized by a high degree of technological development. We are, for the most part in this country, highly urbanized and very mobile. Business, government, and education have become increasingly complex organizations in which specialized managers have gained a powerful place. This complexity and mobility have resulted in the advent of a sophisticated system of credentializing. Increasingly, the managers in our society, including human service managers, have become "professionals." There are those who maintain that human affairs have become so complex that professional management must be developed to yet more sophisticated levels and utilized more and more by human-service institutions. Continuing-education services are not exempt from these influences.

My concern is that in a people-oriented profession, it may become increasingly difficult for clients to exercise effective influence on programs and policies. There is a corresponding danger, I think, that a new breed of specialized professionals will find it hard to comprehend anything more than the isolated part of a total social organization in which they work. It concerns me that the trend toward professional specialization may lead to less opportunity for clients to meaninglully participate in decision-making about things which affect their well being. A parallel concern is that the professional specialist - unlike the board member, the teacher, or the individual proprietor - will become so isolated that he or she has no organized and visible constituency.

Yet another development which may reduce constituency influence, as well as interfere with horizontal community level inter-agency coordination, is what I call the growing vertical chain of specialized functional interests. In government the appointed professional manager is evident in national, state, and local agencies. Common professional interests from manager to manager among agencies has created close vertical professional linkages. In addition there are vertical linkages necessitated by categorial grant programs. Often so much of a programmer's time is taken in negotiating with and reporting to corresponding state and national agencies that it may be increasingly difficult for local managers to maintain the horizontal coordination necessary to good programming.

> COMPREHENSIVE RESEARCH INFORMATION WILL HELP PROVIDERS OF CONTINUING EDUCATION DETERMINE WHAT COURSES ARE NEEDED AND WHERE THEY SHOULD BE OFFERED.

The Cornell Project Encourages Community Participation.

In a regional continuing-education project headquartered at Cornell University, we have attempted to improve horizontal community-level communication and coordination. We have concluded a comprehensive study of needs and resources for continuing education in an 11-county area. Using information from this study, we are developing a model for adult education information and counselling delivery. And by involving numerous service agencies, organizations, and interested individuals in the data gathering process, we are building an organized and visible constituency for contiuing education. It is our plan to work with contiuing-education programmers and policy-makers across the region with a view to facilitating better service.

Having comprehensive research information on needs and resources, we are in a position to encourage participation of adults presently left out and to help providers in addressing the issues of program relevancy, employer needs, and individual learning needs. We for our coordinating efforts will contribute to a reduction in service gaps, to an elimination of participating barriers, to a reduction in service duplication, and to a better use of public and private monies. We'll be able to point out policy conflicts and voids in areas such as admissions, credit, certification, placement, and financial aid. Our data and coordinating efforts will help continuing-education providers with program location, instructional methods, transportation, and class scheduling. Program articulation and a more rational utilization of the region's resources will be promoted in a comprehensive and coordinated regional system for continuing education.

One example of the type of service we are able to provide, using information from the needs assessment together with the resources inventory, is as follows.

It can be said to a provider of continuing education, "people in the service worker category who have an income of between $8000 and $10,000, with less than a high school education, and who are rural residents, have (this) as their number one learning need. Furthermore, these people perceive a, b, and c as the barriers to their participation in further education. Under x, y, and z conditions they would be able to enroll in courses. They can travel_______________distance, pay ___________ dollars, study ___________ hours, on ________________ days. Further they prefer ___________ type of setting and are most comfortable with ________________ type of instruction. They feel _______________ about credit and aspire to _____ diploma or degree. Out data indicate that there are x number of these people in the area you service and that they are located in R, S. and T townships. Finally, _____ college in ____________ town is serving the needs of some of these potential clients. There are no providers that could conveniently service the people of __________ without the establishment of a satellite campus."

It is our feeling that the type of effort under way in the central region of New York state can help develop and maintain important horizonal linkages between providers and meaningful vertical linkages between clients and providers. Further, a continuing-education constituency is being created to which "professionals" at various levels along the vertical chain of involved agencies will find it helpful to listen, and to which they will hopefully be responsive.

Our research has uncovered interesting things about this constituency. In doing our research we have been listening to them and talking with them about their career aspirations and learning desires, about the barriers they feel are before them, and about the conditions under which they would pursue further education. A primary objective of ours was to reach those who had not been involved in continuing education. In fact about one half of the persons we talked with were non-participants. Many studies have been done in which only participants (the addicted) have been reached. For the most part, those who have been served are those who need continuing education least. Non-participants in continuing education are likely to be a part of that group which is disenfranchised in other ways. Compared to continuing-education participants, they have less education and a lower income. And yet, our research made it clear to us that the great majority of those who have not been involved in continuing education would like to be. There can be a new audience for continuing education.

Providing Educational Opportunities For a New Clientele

We have developed the open door to educational opportunity in this country beyond anything that our founders dreamed of. Yet, how much do we really know about making the word opportunity come alive for the growing group of disadvantaged in each of the communities we serve? Providing educational opportunity for anyone who is interested is a complex task; it entails a struggle to make those opportunities meaningful.

From our research at Cornell, I am convinced that institutions which take seriously the pledge to serve total community needs have an opportunity to open new doors for a great many to whom life has not been terribly rewarding. In a time of recession and unemployment, education can be used to brighten the lives of people who need something to work on. For those who do not have an opportunity to work toward material improvement, working toward self-improvement could fill a basic human need until times change. And when times are better, those who have employed themselves as students should be better prepared to take productive roles in our communities.

What do we now know about the education desires of the unemployed and the conditions necessary for serving them? Our interviews, each of which took 30 minutes, turned up some interesting results. First of all, 78 percent of the unemployed expressed a desire to enroll in a course. At a time when unemployment is reaching new highs across the country, this information is important. Of those interviewed, more than 27 percent would like to take a course in the technical/vocational/professional area, 18 percent would like to study in the area of recreation or health, 15.3 percent listed course preferences that might be classified as general education, 7.7 percent expressed a desire to take a course in the area of home and family education, while 7.2 percent indicated an interest in a course that we categorized as business or management education. Providing the appropriate course is not necessarily the whole answer. A look at reasons for wanting to be involved in continuing education and the conditions under which people are motivated to participate is important.

MOST OF THE UNEMPLOYED WHO WERE INTERVIEWED EXPRESSED AN INTEREST IN TAKING COURSES.

Ideally, many unemployed adults would like to take courses on a job. However, given an unlimited choice as to location for instruction, more than 41 percent said they would prefer a public school site. This does not mean that they necessarily desire public-school-level courses. In fact, 20.5 percent said that credit toward a four-year college degree is important to them. while 11.4 percent expressed a desire for two-year college credit: More of the unemployed than any other group said course credit is important to them. Twenty-five percent would like credit toward a certificate, 15.9 percent want high-school diploma credit, 15.9 percent would like to take a course for the purpose of earning some type of license, and 11.4 percent wish credit toward an advanced college degree. Why is it that so many prefer to study at a public school site? Perhaps the less fortunate among us are intimidated by colleges.

Possibly success would change site preferences. Then, too, perhaps the location preference is only an expression of desire to take a course at a convenient location.

We Need to Learn More About Learner Preferences

Given choices as to methods of instruction, more than one third of those interviewed said they prefer the lecture method. This could be, of course, because they have never experienced anything else.

Unemployed persons were willing to spend a considerable amount of time each week on a course of their choice and they expressed a willingness to meet more often than others interviewed. Like those in other occupational categories, however, unemployed persons don't wish to spread a course out over a long period of time. Adult students are evidently goal-oriented.

With respect to cost, 19.4 percent of the unemployed said they would like to take a course free of charge. However, 37.6 percent would be willing to pay up to $50, while 20.4 percent expressed a willingness to pay up to $100. More than 20 percent would pay more than this if necessary. Surely in "times like these" this is an indication of significant motivation; and the question arises as to how aware we have made this group about the many inexpensive opportunities available through community colleges, public schools, civic organizations, cooperative extension, etc.

Asked about barriers to participating, 21.7 percent said lack of time is the major barrier. Perhaps we need to take another look at when we schedule courses. However, compared with farm workers of whom 71.9 percent said time is their major barrier, service workers of whom 32.8 percent indicated time to be their chief constraint, blue-collar workers of whom 46.2 percent noted time as being the major problem, and white collar workers of whom 45.6 percent said time is the major barrier to participation, this says to me that the unemployed are a group that continuing-education programmers should be taking a hard look at. Many other barriers to participation were listed by each group interviewed, and the findings are exceedingly interesting.

It was surprising to me that while a large proportion of the unemployed want continuing education opportunities for the purpose of getting a job, developing new skills, or improving job skills that they already have, 49.5 percent said their objective in taking a course is personal satisfaction. Can this mean that large numbers of the unemployed still view education as only for those who can afford to explore the worlds of the abstract? Do many of the disadvantaged among us not realize that there are opportunities to take job-related instruction? Do they still have the idea that nothing in college is very relevant to what the nonprofessional person may work at? If this is the impression among large numbers of people, how can we correct it?

While large numbers of the unemployed desire to take a course which would offer postsecondary credit, most would seek advice about a course or courses of study from a friend or school counselor. Is this another clue about the fear of postsecondary institutions and personnel? Only 9 percent of those interviewed would go to a school counselor for advice about a course related to job opportunities. Is this another indication that many persons do not see education as relevant to the world of work or do they just feel that school people are out of touch about the demands of the work place? It certainly is not very encouraging if one considers the integration of counseling services desirable.

Finally, even though large numbers of the unemployed desire to become adult students, 38 percent of them said they are not aware of any educational opportunities.

I hope our efforts will facilitate a participatory planning that will inhibit movement toward programs that are merely institution serving. The horizontal linkages developed, as a result of the project, should make the system more accessible and responsive by consistently bringing service providers face to face with the specific needs of clients and potential new audiences.

A DEMEANING STATUS FOR THE BEST AND BRIGHTEST

Donovan Russell

I only hope that you can get the credential before total mental disability sets in. I guess there must be worse experiences than being a graduate student but it's certain you don't want to sample them. And to make life more frustrating, graduate study is something you've chosen; it's something you are doing to yourself. It's a priviledge that some are too vain to pass up. Thus, one has to accept the guilt associated with whatever damage is done.

Perhaps advanced education is not quite the same outside of Universitites. Perhaps the inflated ego that reputation has given these institutions makes it worse. Next to being a prisoner or a slave, being a graduate student has to be the lowliest existence in the country. Actually it's below any category of status. There is no status as a graduate student. It doesn't matter who you are, when you become a graduate student,; that's all you are. It doesn't matter what you've done, when you become a graduate student; that's all you are. It doesn't matter what you have to offer; suddenly your whole identity is old and then quickly you're "another student." Now then you're perceived as "just a student." It doesn't matter, you are one of the pieces of clay in the community of students who has not yet become anything. After all, that's why you're in school, isn't it, to become somebody, to become something? That's an interesting expression, "make something of yourself." How can you have any status if you have not yet become anything? And so it's O.K. to treat you like one without status; it's O.K. to ignore the real you. The real you is just another student, and in our society, student and child are one and the same.

In addition to the perception of the graduate student, regardless of age, as less than adult, there is the added insult which is associated with position. In this country you are what you do. You are what your position is. If you don't have a position, then you can't be anybody. Our identity is determined by vocation. Our identity is functional and since students do not have a vocational function, they do not have identities. How then to define them; how then to think of them; as nothing?

Looking around a University Campus one can actually observe people regressing. Graduate men and women gradually take on adolescent dress, they slowly develop typical student attitudes; they learn to talk like students; they readopt behavior that was part of them in years past; they disassociate themselves from the "adult milieu" and they withdraw into isolated enclaves of their own. These have names like the hill, or collegetown, or the village. There's even typical student food, and of course, typical student hours. No longer being part of the general civilian culture, graduate students move somewhat cautiously into the culture that students have created. This culture has been created for psychological survival. Actually there isn't much choice. The student way of life isn't really selected or created. It just happens and then people rationalize what has happened to them by making believe that they've consciously created a new way of life. Students rationalize rejection. I guess if society doesn't accord you an identity, you have to make believe that you have one, and then to be happy with it, you pretend you have chosen it. And so, students tell themselves that they want to be different, that they want to be poor, that they want to be powerless, that they want to be without prestige or esteem. Students tell themselves that under no circumstances will they buy into the hangups associated with material things, or authority or position. The truth of the matter is, they haven't much choice. It would be almost impossible to buy into these hangups as students.

Another sad plight of many graduate students these days is that they are really not able to determine whether what they are studying is at all relevant to what they will need to know, or be able to do, when they've finished school. This is, of course, because they have never been anything but students. There are people who are 28 or 29 years of age who've never been out of school. Perhaps their ignorance about the outside world helps them to be more content than students who have been out. Perhaps they are so hooked by now that this kind of institutionalization is almost a necessity for survival. But there are many who have seen the outside. Indeed there are graduate students who've held positions as important as professorships. These poor beggars must be miserable. They must feel it in their guts. They must realize that much of what goes on the University is a game. It's not that professors don't want to help students. But students just get in the way. If a professor devotes too much of his time and attention to the needs of students, he soon finds himself out in the cold. His bread is buttered by paying attention to the needs of the institution. One's fellow academics must be impressed and one must stay attuned to the interests and whims of the agencies, politicians, and bureaucrats who make grant monies flow. And so professors talk for the benefit of people other than students; they write to be read by people other than students. And so the system continues. The student doesn't matter a great deal in the order of things. I wonder what the experience really does to them.

UNIVERSITIES AND CONTINUING EDUCATION
A THREAT OR A PROMISE?

Donovan Russell

The "Open University" seems to be widely discussed these days. Has the academic establishment finally discovered life-long learning? Why the interest and why the seeming "laying on of hands" by people in traditional academic fields? Are priorities for continuing education rising all across the country because the University community cares about the needs of adults in a knowledge obsolescence society? Are institutions of higher education suddenly genuinely concerned about the historic problems of unemployment and poverty? Do University people really intend to adapt existing institutions to meet the needs of adults in the 1970's and 1980's?

Or are there other reasons for the interest in continuing education? Can it be that many academics have recently discovered that an estimated eighty-two million people will be participating in some form of continuing education soon and that in the light of declining post-secondary enrolments, they simply want to shore up their places in the sun by making a portion of this clientele their own? Certainly, if traditional University enrolment is projected to fall to as little as two-thirds of the 1970 level by the year 2000, then the nation's academics need to find a way to insure business as usual.

Assuming that Universities do increasingly get into the continuing education business, what do they have to offer? As presently constituted of course, they offer an opportunity to earn academic credentials. A great many young people have bought the idea of academic credentials and learned that, given the present market situation, they can't be used to put bread on the table. The question is, will adults who desire continuing education buy the same products? It may be, I suppose, that if

Universities are fortunate, business will continue to elevate employment entry qualifications so that academic credentials are necessary to the most menial of jobs. This is one way to keep enrolments up. And of course, Universities themselves have a license to certify a great variety of people for positions in the work world. A second way to keep enrolments up then is to simply push study time requirements for academic certification higher and higher. A third way to keep enrolments up is to sell the business community on new degrees for existing positions, making it necessary for people to return to school if they are to retain their place in the work world and making it necessary for young people who are preparing for the work world to obtain some sort of degree.

One would hope that as Universities become further involved with continuing education, they will be more responsible about it than I have suggested they might be. Surely if a suburban Cadillac dealer needs to expand his business into a low income neighborhood, he must find an automobile product other than Cadillac. Hopefully he will promote a product which is appropriate to the needs of his new clientele. To me, it would seem irresponsible (unethical) for the Cadillac dealer to, in some way, make it necessary for his new clientele to own Cadillacs.

What do adults who desire continuing education need? Well, from recent research done at Cornell, we know what a sample of over 900 carefully interviewed adults say they need. For one thing, a little over half of those we've interviewed say they are not interested in learning for credit. Rather, they want to study for the sake of learning something useful. Of those who are interested in some type of certification for learning, less than one-third say they want a four-year degree or more. And in answering probes about reasons for involving themselves in continuing education, adults have overwhelmingly indicated that they view more education as a way to either personal satisfaction or vocational development. While our data are preliminary, in that we are planning to get much more, and in that we will do more analysis, some trends in program needs are obvious. A great many people are expressing a desire for courses which will help them perform business type functions more efficiently. A large proportion of respondents are also registering a desire for more courses which are for non-academic personal development.

And thus far in our interviewing, most adults have said they prefer to do their studying at a public school site. Clearly, Universities which are genuinely interested in meeting the needs of an adult clientele, will have to make changes which will bring on some identity crises.

And if institutions of "higher education" make commitments to supply products appropriate to the real needs of adults, how will traditional modes of instruction work? Instructing experienced adults is, of course, a much different matter than instructing young people who have always been students. Experienced adults are not likely to take kindly to words of advice from those who have not "done it themselves." It's my obvious bias that dealing with experienced adults is just what a great many University professors need and that it is an experience which can either make them relevant again or force them to pasture.

Assuming that Universities don't take the attitude that they should shrink as the demand for the type of services they have traditonally supplied tapers off, they will get deeper and deeper into the business of continuing education.

The academic community offers a threat to continuing education if its leaders see in it a way of maintaining an establishment of many vested interests. It offers a threat if academic leaders see continuing education as a means of generating dollars in order that the chosen few may simply continue the monastic life. It offers a threat if academic leaders approach a continuing education clientele from traditional content interests as opposed to people concerns. And it offers a threat if academic leaders generate enrolments needed to keep instruction alive by manipulating the market place so that it demands that job aspirants have an academic blessing, no matter how irrelevant to the work-a-day world that blessing may be!

On the other hand, the Universities can bring a promise to continuing education. The academic community offers promise to continuing education if its leaders are truly concerned about the needs of an adult clientele. The academic community offers promise to continuing education if its members will become excited about the richness that experienced adults can bring to the classroom. It offers promise if academics will do less talking to each other and listen to what the outside world has to feed back about the relevancy of services. The academic community offers promise to continuing education if it can be secure enough to share planning for the re-design of the educational establishment with those that would use its services. The academic community offers promise to continuing education if its members truly see expanding to serve an adult clientele as a mission, rather than a way to rewards.

SCHOOL PROGRAMS: THE BASIS OF CHOICE

Donovan Russell

Extensive research has recently been carried out at Cornell to find out why high school students select the programs they do. The research seemed especially timely given the difficulty many college-educated people are having in obtaining jobs. The specific purpose of the study was to learn if eight broad considerations were important in program selection to tenth grade students who had decided on either a BOCES or home school program for eleventh grade.

Interviews were conducted with 229 students from 12 high schools across New York State. Answers were sought to whether students seriously considered formal opportunities, functional requirements, non-functional requirements, and rewards when making a program choice. The interviews also sought answers to whether students understood the program they had selected, and had an understanding of their own technical and social role qualifications in relations to it. Finally, an attempt was made to determine if students understood personal values as being congruent with potential rewards from the program selected.

The eight choice considerations were taken from the Blau Model of Occupational Choice. The choice considerations, referred to in the study as deteminant factors, can be further defined as follows: (1) Formal Opportunities - student understanding of the opportunities associated with types of education preparation, (2) Functional Requirements - characteristics of pupil performance which students feel a program demands, (3) Non-Functional Requirements - other pupil characteristics which students feel a program demands, (4) Rewards - student understanding of potential rewards resulting from a type of program,

(5) Occupational Information - student awareness of the nature of a curriculum, (6) Technical Qualifications - student awareness of personal academic strengths, (7) Social Role Qualifications - student awareness of personal social status, and (8) Reward Value Hierarchy - student awareness of personal values and the importance of each in relation to rewards associated with programs of study.

Seventy four interview questions were written for the purpose of getting at the importance of each of the eight factors as determinants of program choice.

It was learned that tenth grade students who had decided to enter a BOCES program perceived the factors as important to deciding on a program in the order: occupational information, technical qualifications, functional requirements, non-functional requirements, and rewards. Students who had made a decision to enter an eleventh grade program at the home high school perceived the factors, as determinants of choice, in the order: occupational information, technical qualifications, formal opportunities, reward value hierarchy, functional requirements, social role qualifications, formal opportunities, non-functional requirements, and rewards. Two of the factors, non-functional requirements and rewards, were much less important to both groups of students than the others.

It appeared that students were, for the most part, still making choices on the basis of aspirations without having a good grasp of the opportunities, expectations, and rewards in the world around them. It seemed that, at the tenth grade level, students did not have a very clear understanding of the importance of self-awareness related to career awareness as a basis for program decision making.

Some Implications

Perhaps students are generally correct in feeling that non-functional requirements are unimportant as factors in program choice. Can it be that they take their clue from teachers, counsellors, and administrators who do not consider such things as study habits, personal goals and participation in extra-curricular life important when guiding young people? And why didn't students feel rewards from a program to be as important as other factors? Are they generally lacking in information about what programs of study can lead them to? Surely, whether or not a college or employer would approve of a program should be of interest to tenth grade students. One wonders how divorced from life education has become.

In addition to determining whether tenth grade students perceived the eight factors as determinants of choice, the study attempted to find out what may have had an influence on choice. A rather asounding finding was the 64 percent of the students who said they would like to enter a job upon completion of high school selected a program of study at the home school rather than one at a Board of Cooperative Educational Services School (job-oriented). Are students subjected to social and school pressures which cause them to select programs of study which are not relevant to work goals? Perhaps some light is available. Of those who selected a job-oriented program of study, 8.1 percent said a guidance counsellor influenced them most. One wonders if there is undue pressure on counsellors to keep students at the home school or in academic programs. One also wonders if because parents and school personnel may often recommend different futures, there is unnecessary conflict for a large number of young people.

At a time when unemployment is dangerously high, when taxpayers no longer have blind faith in education, when a college education is very costly, when technically oriented jobs are going unfulfilled, when Federal money for education is increasingly hard to come by, and when the college educated are increasingly disillusioned, it would seem urgent that our secondary schools consider the message from research such as this.

NEEDED: A REVOLUTION
THE SAME OLD THING WON'T WASH

Donovan Russell

School as we knew it a few years ago won't do for the thousands of young people born into urban and suburban America. Perhaps it's a little different for the relatively few who are still fortunate enough to live in farming communities. This is not to fault the schools. They're struggling to do a good job under the circumstances. The circumstances have changed radically.

It wasn't too many years ago that most young Americans grew up in either very small self contained communities or on farms. In such a setting most had an opportunity (there wasn't much choice) to make a *meaningful contribution*. They were needed to work in the family business, they were needed to help in the community church, they were needed to help with the harvest, they were needed to make community organizations go, they were needed to help keep their neighborhood livable. In many ways they were *part of the world*. They *had a definite place in their community* and this gave them a concrete identity. "That's Joan, she plays the piano at the church". "That's Billy, he keeps the firehouse clean". "That's John, he rings the church bell". "That's Martha, she looks after the flowers in the square". "That's Mark, he helps maintain the village snowplow". Kids grew into such roles. They took them over from fathers and mothers. And they *had a family identity*. It was the natural thing. Almost everyone lived with two parents. Communities were so small that nearly every parent had an inherited community responsibility, in addition to his or her work. Kids simply inherited these responsibilities. People in these communities depended upon each other in another way. One's work was much more than a way to make a living. One's neighbors depended upon them. Work was directly related to community well being. Products made, service provided, and crops raised were for neighbors. It was natural for kids, as integral parts of such communities, to become involved at an early age in service to the community through their parents' occupation. And so young people had status. They were born into it. Smallness and interdependency demanded it. As soon as physically able, they became highly visible participants. Gratification was instant. But then, so was ill favor. There were opportunities to do things which would give one a sense of personal pride. Young people were identified by the community contribution they made, by the service, product, or food they helped provide, and by their place in a family. In such an interdependent multi-aged social milieu it was natural that one's opinions were heard. In a very real way the young people of yesterday had a sense of immortality. They were in a position to leave their mark. They knew that they would be remembered. And families were in vogue so it was the norm to have one's place taken by one's children. You really could live on through your children. The young people we are talking about grew up close to nature. Indeed many of them worked in nature each day. They nurtured crops and they cared for livestock. Respect and compassion for living things and for the very earth were necessary if one was to be successful. Young people were in a position daily to witness the natural order of things, to see themselves as a meaningful and important part of creation, to feel a purposeful rythmn to life, and to develop a sense of beauty. There was meaning in existence. In fact the very struggle to exist and to help other living things exist gave meaning. Meaning also flowed from obligations and from the roles into which young people were born. Meaning flowed from the lives of adults that were so close. Meaning flowed from community interdependencies. People obviously needed each other for the basics of life, for health care, for security, for education, for entertainment, and for spiritual nourishment. People mattered. Obviously in such a setting, young people developed a sense of me-ness; of individuality. They had regular reality testing. Such an existence offered opportunities for regular and true astonishment. In nature one could feel hope, even rapture. Selfworth, independence, autonomy; these things came readily but in perspective. Finally, the habit of comprehending wholes; of wanting to understand complete systems was encouraged by such total involvement in self-contained settings.

Contrast this with the fragmented world. The world of isolation from working adults, of second hand entertainment, of one parent upraising, of apartment living, of machine producing, of absence of community involvement, and of age differentiation.

The one constant has been school. School has not basically changed. It's still a place where young people go for a few hours each day to rub shoulders with peers, and get to know specialized adults called teachers. It's still a place where kids get to know themselves, learn important skills, and obtain a great deal of information. But while school has not basically changed, it needs to. It could be vastly more important than it was at the time this nation was mostly rural. Observe today's urban or suburban post elementary students. Too many exhibit a basic cyncism about life. Too many fail to be excited about life. Too many have a kind of sadness in their eyes. Too many are careless or fail to try. Too many are alienated or at the least apathetic. Too many are sullen, and obviously unhappy, and some are destructive. Too many don't get involved in anything, some are repeatedly absent from school and a few become runaways. Today's schools may be partly responsible for this, but the radical change in American life is much more responsible. Contrast the characteristics of life noted earlier with the characteristics of life today; today when machines have taken over much of the meaningful work, when mobility has changed the landscape, when specialization has changed community from a geographic to a functional concept (in which young people have no place), when families are often one parented, and when people to people dependence has been made obsolete through massive institutionalization. "I'm part of the machine, caged, an object, a robot, faceless, demeaned, a busy work person, estranged, nameless, small, choiceless, unimportant, un-needed, and dependent upon some sort of invisible system". Perhaps an extraordinarily articulate young person would put it that way.

Our society is most probably not going to change back to the way it was before massive urbanization, industrialization, specialization, and institutionalization. It's doubtful that our kids will ever again have the healthy support of the way of life described in the first part of the article.

A radical reorganization of schooling in America is needed to compensate for the radical changes in our society. A revolution is required in order that the lives of our young may again be filled; in order that non-contrived status, participation, responsibility, identity, and personal pride, may be achieved. Somehow new opportunities must be found for young people to make meaningful contribution, to make a definite place for themselves in some kind of community, to become highly visible, to be heard, to gain a sense of immortality, to grow in respect and compassion, to witness the natural order of things, to feel the purposeful rhythm of life, to sense beauty, to be truly astonished, to feel self-worth in proper context, and to develop the habit of thinking about whole systems.

As presently constituted, schooling cannot replace the rich environment described in the beginning of this article. Nothing short of a schooling revolution will suffice. School could indeed be vastly more important than it is. It could be more important than it ever was. This is a good place to stop so that readers may stretch their imaginations.

EDUCATION FOR RESPONSIBILITY IN AN AGE OF COMPLEXITY

Donovan Russell

Why wouldn't our young people "make do your own thing" a creed by which to live? What choice do they have? What impact can they really have over things other than dress, the use of language, the music they listen to, the substances they take into their bodies, and the way in which they relate to each other? While they may indeed have more authority over life than this, surely it must seem to many of them that this is the extent of it. There's the danger that they will come to think of control in a few personal areas as freedom. If you already have freedom (by your definition of what it is) then why be concerned about exercising responsibility over other matters. This type of thinking, of course, is self fulfilling. If you don't attempt to exercise influence over certain matters, then whatever authority you might own will be vested in someone else.

If indeed our young people are at this point, what has brought it about? Complexity. Civilization has become so complex that it is painful to try to keep up with it. The comfortable thing is to carve out a few personal areas where you can see the result of your decisions and actions.

Our young people know, but do not understand how, technology and organization have brought about an exploration of the moon and stars, tapped the resources of the ocean floors, created organs for bodies, made pictures move through space, and exterminated great masses of people in seconds. They are vaguely aware that technology and organization could use biochemical tools to influence memories, verbal, spatial, and visual abilities, and their very temperament. They know, but do not understand how, technology and organization can send people to the moon, can alter weather patterns, can use a beam of light to strike an object from the air, and can determine how many people have work. What is to be gained by concerning themselves with all of this? Technology and organization are obviously autonomous forces. Further, they live in an organizational setting that has denied them the sense of personal importance their parents know. This they may not know. They live in a highly technological society which necessitates extreme mobility, which has congregated people in masses of suburban dwellings, which has demanded narrow specialization, which has encouraged decision making centralization, and which has taken away the possibility of being truly self sufficient. While they may not be able to put their finger on it, our kids must sense that they have become part of the big machine; an easily replaced part at that. And adding to their diminishing place in the scheme of things is the continuing removal of nature from their setting; a nature that in earlier times helped man to reflect and wonder about purpose.

If it is still possible for man to exercise responsible and ultimate control over technology and organization (and over his own fate), while at the same time enjoying a high degree of personal freedom, it is obvious that he will require a sophisticated understanding of his goals and their relationship to technological effects. It is obvious that our young people will need an education that allows them to deal with more than specialized problems; which helps them deal with broad questions of purpose. It is obvious that our schools must be more concerned with preparing students to be masters of technology and organization rather than just accepting consumers of whatever technological society comes along with next. It is obvious that our teachers must help our young people out of the mind set that they are cogs in a vast technical autonomous organization which dictates their fate. Education must encourage our young people to seriously question the world they have inherited. Our students should develop the habit of projecting possible human futures that will result from the acceptance of a new technology. They should be discouraged from accepting values dictated by so-called progress. In Future Shock, Toffler noted, "Sanity itself hinges on man's ability to predict his immediate personal future on the basis of information fed to him by the environment. To a large extent in an extremely complex environment, school must take on the responsibility of feeding in information in such a way that people know what questions to answer in the interest of getting a handle on life. Even evolution, if we choose to call it that, has become a social responsibility.

Teachers must begin to confront our young people with the painful but urgent questions of the age. I believe that in addition to being an absolutely necessary step in the interest of human survival, such a move would begin to make scholarship credible again. Teachers have a way to salvage the tarnished institution we know as public education while at the same time saving our kids from the ravages of complete cynicism. In Politics and Morality, Adlai Stevenson said, "This age has been defined in many ways... as a time of conflict in ideology, as a time of ferment in technology, as a period of revolution in science, as an era when at last the means lie at hand to free mankind from the ancient shackles of pain and hunger. It is all these things ... but I believe the true crisis of our times lies at a deeper level. The urgent thing is to feel the need for rethinking and to set to work the ultimate energies of free society... which cannot be done by fiat of government, but by the troubled conscience of responsible men and women".

EDUCATION AND THE GREAT DECISIONS

Donovan Russell

It is commonly accepted that people naturally mature, as they experience the world, from an early concern with themselves to a concern for their immediate environment, to a concern with their community, to a concern about the larger communities of which they are a part, to an ultimate concern for all mankind. Maturation stops at various points along this continuum for different individuals. It is becoming increasingly evident, that in our age, man can only attend to a concern about himself if he is concerned about the well-being of all humanity. Truly enlightened self interest is concern for all. It has become imperative that all students come to this realization. It has become imperative that schools take all students full circle with respect to social maturation. Secondly, it has become urgent that our schools take students to the very limit of their abilities. Most of one's ultimate capability to understand, and do, is developed in childhood. It has been postulated that by the age of seven, eighty percent of one's capability to learn has been brought into use. Between ages of seven and thirteen approximately twelve more percent of one's capability is realized. At about seventeen the final eight percent of total capability has been brought into operation. If any of the myriad capabilities that add up to one's total capability are not properly employed, they become non-operative. Only under extra-ordinary self-disciplining can such potential be reinstated. But why has it suddenly become (1) imperative that schools take students full circle with respect to social maturation and (2) urgent that schools take students to the very limits of their abilities? The answer is that these school responsibilities have always been important -- but that now survival of the species is actually dependent upon them. Mankind's accelerating race with extinction is dependent upon his personal awareness that self welfare has become coterminous with human welfare and the full employment of the best capabilities he has to offer. Our students will have responsibilities, as adults, unlike any of those who have gone before them. If they are not aware of these responsibilities, and if they are not prepared to cope with them, the future of man will be left to luck at a time when the odds are becoming less and less favorable.

The problems that our young people face are unique. The solutions will likewise be unique. To invent the solutions, our kids will have to come to believe in themselves as they become aware of the historic challenge their generation faces. They will come to believe in themselves as they become aware of the effort they must take on behalf of all humanity. They will suddenly have a transcending purpose in life. The emptiness of existing for the accumulation of material things or a good time will disappear. Their existence can make a difference and that will make a difference in their existence.

People are quite naturally reluctant to deal with that which they do not understand. It's our responsibility as educators to make sure our students fully understand the challenges which are ahead of them. What are some of these challenges? They must determine if it is possible for man to overcome, in his race with destructive practices, through the employment of ever more sophisticated technology, or if it will be necessary to defuse the world, through the seemingly subversive adoption of radically changed life-styles. They must struggle with whether or not some balanced combination of these two courses might be appropriate. They must determine if the environment can be so reformed through internationally cooperating science and invention as to permit all men everywhere to live at an acceptable level of well-being, thus eliminating the fierce competition for scarce resources which periodically leads to war. If they decide in the affirmative they must determine how this is to be done and they must do it. That's the time frame within which the kids we are schooling must operate. If they decide in the negative they must radically change the physical expectations of man and quickly reduce the demands which he has placed on his environment. They need not start from scratch. There are well researched authorities with opinions supportive of both courses. Our students must become aware of these opinions and they must begin to carefully build their own. They must decide how much promise there is in investing the earth's non-renewable resources in ventures which will hopefully one day allow us to live on renewable resources. They must decide whether to trust their fate to political arrangements or scientific possibilities. They must determine whether full automation will liberate man and make the world infinitely more efficient or reduce existence to meaninglessness. And they must act on their determination. Drift will no longer suffice. They must decide whether tools can always be made to serve man or if in fact there is a danger that people will come to live as machine parts. They must determine how much promise there is in the hypothesis that through intellect man can succeed in inventing technologies which are a means of doing more and more with less and less. They must determine how much promise there is in the proposition that man can become universally successful and thereby terminate the ancient habit of laying personal, corporate, partisan, or national claim on our common inheritance. They must become conscious and comprehending of the revolution that is so radically transforming our lives. They must determine if it is possible for man to organize for rapid technological advancement without fear motivation (the threat of warfare). They must decide if technological advancement toward new levels of existence is possible without raping the earth. They must come to fully understand that we are in a rapidly moving evolutionary period in which man is drastically altering his environment, which in turn is altering man, who is in turn further altering his environment, which in turn is further altering man ..... They must come to understand that a design to make their world satisfactory and safe can no longer be an exclusive one. It must be for all or it will be for none.

Clearly the teachers of today have a giant-sized mission. It is a mission in which all have a stake. In fact it should be a motivating force for math instruction, for English instruction, for science instruction, for vocational instruction, for all teaching. Clearly teachers must see beyond the mundane and the political which is so often associated with modern day education. Teachers must in some way establish a climate that allows students to maximize, rather than vacate, the inherent initiative with which each has been blessed. Further, teachers must find ways to take students to a point in social maturation that will insure that they commit themselves to the, once in history, challenge their generation has inherited.

EDUCATING FOR VISION

Donovan Russell

Teachers are much more important than they know. They are shaping the world of tomorrow much more than they know. They are teaching much more than math and science, English and history, electronics and data processing, health and food science, music and art. In an age of fragmentation, specialization and urbanization, teachers are the only meaningful contact that many students have with the world outside the home. There was a time when kids lived in much more comprehensible communities, when they had daily relationship with nature, when they worked along with adults, and when community institutions other than the school were influential parts of their lives. The demands and rewards of the world were more obvious. To a large extent today our young people learn about the demands and rewards of the world through their teachers. The clarity with which our kids see and understand these rewards and demands depends heavily on how well their teachers are tuned in. As students interact with their teachers they are doing a lot more than developing cognitively. The nature of their interactions has a lot to do with how they come to see themselves, with whether they come to view themselves as intelligent or stupid, with whether they become sensitive or inconsiderate, with whether they become interested in learning or turned off, with whether they come to respect others or become self centred, with whether they learn responsibility or come to be unreliable, with whether they come to feel secure in their capabilities or succumb to a life long attitude of fatalism, with whether they become concerned for their brothers or concerned with gettting all that they can get, with whether they come to appreciate the preciousness of life or become commonly numb, and with whether they become inspired to make all that they can of themselves or accept mediocrity. The role of teachers is probably much more key than most of them comprehend. In fact, it may be that teachers, as a group, have it in their power to insure the continuance of the species or to let human life go the way of so many life forms before us. Teachers are up against a generation that isn't sure of a future.

In past ages, human survival depended upon tenacity, keen intuition, physical endurance, sharp hunting skills, and stoic patience. These characteristics won't do today. Man's unending battle with nature has ended and the new battle is much more complex. The new struggle is with himself. Survival in this age is dependent upon education.

The barriers to survival are no longer of nature's making. They are man made. We are all aware of the arms race that daily sucks the wealth, energy and natural resources of the earth into a race for death. We are all aware of the widening gulf between the rich and the poor and of the many millions living on the edge of starvation. We are all aware of the human surplus created by technology. We are all aware of those who have dispaired of ever being able to have steady paying jobs and decent opportunities for their children. We are all aware of the creeping despolination of the great seas. We are aware of the squandering of the future. But what does this have to do with Education? If our young people do not deal with the crises of the species then it's quite probable later generations will not have a chance to. That's what all of this has to do with Education. Survival in the modern world is dependent upon education. It's doubtful that educating to improve basic skills will do much to change the situation in which our young find themselves. It's doubtful that improving vocational education opportunities will go a long way toward helping man out of his fundamental dilemma. It's doubtful that a more humanistic approach to instruction is the key. It's doubtful that education in the interest of developing the higher cognitive processes is the answer. It's doubtful that education for heritage appreciation is the solution. It's doubtful that spending great sums on science and technology education will turn us around. It's doubtful that instruction about free enterprise systems will solve very much. We must dig out of present day mind sets. We must educate for vision.

To aid man in his age old struggle for survival he has fashioned a complex array of physical and cultural tools. These have included religious convictions, social practices, laws, systems of justice, and organizations for governance. The history of civilization is largely a study of the types of struggle upon which man has embarked to survive. It is largely a study of the mechanisms man has invented when confronted with a treacherously changing world. Such invention demands vision. The world in which we are living is a more treacherously changing world than ever before. The problem of survival is more complex than ever before. The tools and mechanisms that a secure future demands are going to require more vision than ever before. Uneducated man, poorly educated man, and narrowly specialized man hasn't a chance. Our young people must come to shape the future, they must become familiar with the mechanisms that man has used in the past, they must come to see where present tools and mechanisms are insufficient, they must become conversant with the ideas of the advanced thinkers in our age, and they must begin building scenarios and models with a view to ultimately designing mechanisms to replace those that no longer guarantee our survival. Teachers are much more important than they know.

BRINGING RESOURCES AND NEEDS TOGETHER

Donovan Russell

A team of researchers at the Cornell University Institute for Occupational, Career and Continuing Education is engaged in an effort that may well yield benefits for adult education providers, consumers and potential consumers of adult education services, and taxpayers. Further, we feel our findings will be of interest to those involved in formulating policies for continuing education.

The team is concluding a comprehensive study of needs and resources in an 11-country region. In keeping with the project objectives, we're inventorying continuing education opportunities available through secondary schools, colleges, industry, government agencies, Cooperative Extension, and civic organizations. In addition to a program inventory, we're cataloging policies on admissions, fees, credit, transferability, certification, placement, etc.

A second part of the research has been an adult education needs assessment in which we've conducted in-depth interviews with 2,000 adults in 7 occupational categories. We've emphasized the non-participant in this part of the research, trying to get at the barriers to broader participation in adult education.

In meeting other project objectives, the team is developing a model for adult information and counseling delivery and building a constituency for continuing education throughout the region.

In the inventory of resources, we've had the help of 22 colleges, 9 boards of cooperative education services, 11 Cooperative Extension associations, industry personnel officers, and civic organizations. In the adult education needs assessment, we've gotten help from 60 Rotary Clubs and industry officials. In addition, a Regional Advisory Council of interested leaders in our region has been involved. The project is supported by Higher Education Act, Title I, through the Bureau od Special Programs in the New York Education Department.

Now that the team is concluding the research, we'd like to work with service providers and policy makers across the region to see that adults are better served. It's our feeling that we can make a special contribution on behalf of adults presently left out. We're in a position to address the question of program relevancy, employer needs, and individual career and learning needs. Our efforts, using data generated and anlyzed, could help reduce service gaps, eliminate participation barriers, and make better use of public and private monies.

We'd like to work with service providers to facilitate decision making in the development of policies that remove barriers to participation, enabling them to more adequately serve present clients and to reach those as yet unserved. Policy conflicts and voids in areas such as admissions, credit, certification, transferability, placement, and financial aid could be pointed out, and issues such as transportation, program location, instructional methods, and class scheduling could be addressed. Program articulation and a more rational use of the region's resources would be promoted, thus contributing to the development of a more comprehensive and coordinated system for continuing education.

Another worthwhile effort would be the building of a network of linkages in the region that would enable adults to have definitive information about opportunities and which would help service providers respond to specific adult needs. An overwhelming number of interview respondents have been saying that they just don't have information on continuing education opportunities. We're identifying what we call "natural linkers" - people who regularly serve adults in some capacity. Some of these are librarians, personnel officers, Extension agents, employment service counselors, and public school counselors. These people reach those who are participants in continuing education but more importantly reach the two-thirds of the adults in our region who don't participate.

"Natural linkers" could be educated in the use of information on client needs, barriers to participation, and area continuing education resources. They could develop counseling capacity for people they presently reach as well as facilitate a continuing contact between service providers and clients. Ultimately, we'd like to see a network of natural linkers who could influence individual adults and service providers, using information generated through the Cornell research effort. Such an information exchange system could be perpetuated by instructing "natural linkers" in regularly doing research on needs and resources.

It seems to us that the project can make a worthwhile contribution to the needs of individuals and adult service providers, the need to develop a comprehensive and coordinated adult education system, and the need for an organized and influential continuing education constituency.

BURIED IN OURSELVES

Donovan Russell

What's wrong? My friends tell me they are living in a state of vague discontent. The young people I know appear to be shallowly spirited, but at the same time spiritless. I don't sense an over-riding enthusiasm for anything, other than perhaps self-fulfilment, anywhere in the land. While there are people around with exciting ideas and grand designs they seem to be either ignored or distrusted. Anyone too zealous about a cause is put down. Playing to the mood of the audience, most politicians are not sounding high notes of over-riding vision. Rather they seem to play up and down by half-tone, desperately trying not to offend anyone. While pragmatically promoting the little special interest each of us has. The parameters of our interests are not very broad. This was brought home to me recently when I decided to submit articles to teacher journals. I quickly learned that if one wishes to be published in a journal for English teachers, one needs to limit oneself quite strickly to current - how to do it - concerns about teaching English. The same applies to science education, math education, reading education; even to journals supposedly more broadly focused in elementary education, middle school education, high school education, teacher education or educational administration. How can breadth develop in such a situation? Teachers so nicely isolated will become sterile, visionless, and unresponsive to societal changes around them. They will be unable to relate the profession, and their practices, to the great issues facing man. Perhaps our society can continue to exist with most people just doing their thing in the work world. But it's doubtful that society will maintain its creativity and its dynamism if our teachers just go on doing "their thing" for very long.

America is alive, at the moment, with people who are improving themselves. Witness the jogging craze, the popularity of health foods, the spate of adult education courses, therapy groups, and the how to books on dieting, sex, body building and personality development. It's exciting, it's good. But it's as if we are saying we can fulfil ourselves but we don't have what it takes to deal with the problems of others; we can't have a meaningful impact on the direction in which the world is headed. We seem to be burying ourselves in ourselves. Unfortunately the feeling has apparently spread to the young; the young who in other time have been so idealistic. How often these days do you hear a young person say, "I'm going to study teacher education so that I can do something for the culturally deprived," or "I'm going to become an engineer so that I can work on the drought problems in Africa", or "I'm going to study food science so that I can make a contribution to those who are malnourished and on the edge of starvation", or "I'm going to become a lawyer so that I can work on necessary legal development regarding the law of the sea, international organization and the law of international communications", or "I'm going to study medicine so that I can provide a needed service for the people in the artic", or "I'm going to become a carpenter so that I can help with the building of schools in the Andes". While these things may be on the minds of some of our young people, it certainly isn't popular to say anything about it. It's much more likely that a young person will be heard to say, "I'm going to become an engineer because there are good paying jobs in the field", or "I don't know what I want to do, I just can't seem to buy into anything". One wonders which of these two is the more desirable attitude. It's understandable. Look at the models our young people have. Let's forget about parents as models and look at ourselves; let's look at educators. Recently I attended a workshop session of some three hundred teachers. They were warm and good human beings. The speakers talked to us on the usual. We must get more money for education. We must meet new guidelines on accommodating the handicapped. We must teach Johnny to read. We must get more students through high school. We need to be aware of the latest methodologies. There is new money available through public law x. We must be aware of the home condition of our students. Pretty routine. Pretty mundane. As I looked around I realized that the group consisted, for the most part, of good people, non-controversial people, hard working people; but people without spark. It was a nice, polite gathering. How many could command the attention and respect of students because their lives are mission oriented? How many of these people are openly involved in campaigns to re-structure the United Nations, to decrease our consumption of non-renewable resources, to provide food for hungry children, to promote nuclear proliferation control, to safeguard our environment, to something or other? How many have life styles that express some sort of conviction about life? How intellectually challenging can the classes be? How with it can tney be in the realm of ideas? If they are just along for the ride everyday people, how can they inspire anything special in the lives of young Americans? How can they expect to jar loose the negativism, the apathy and the put down world of young America?

Perhaps it's is not fair to ask teachers to be more than anyone else. I'm not concerned about whether it's fair; it's necessary. In an age of non-heroes someone with influence over tomorrow had better stand up. Our kids desperately need new models and it doesn't appear that they are going to come from elsewhere in a society that, at the moment, is burying itself in itself because it has lost vision and confidence.

WHAT ADULTS WANT IN CONTINUING EDUCATION

Donovan Russell

A great many young people have bought the idea of academic credentials and learned that, given the present market situation, they can't be used to put bread on the table. The question is, Will adults who desire continuing education buy the same products? It may be, I suppose, that if universities are fortunate, business will contiue to elevate employment entry qualifications so that academic credentials are necessary to the most menial of jobs. This is one way to keep enrollments up. A second way is simply to push study time requirements for academic certification higher and higher. A third way to keep enrollments up is to sell the business community on new degrees for existing positions, making it necessary for young people who are preparing for the work world to obtain some sort of degree.

One would hope that as universities get further into the continuing education business, they will be more responsible about it than I have suggested they are. Surely if a suburban Cadillac dealer needs to expand his business into a low-income neighborhood, he must find an automobile product other than Cadillac. Hopefully, he will promote a product which is appropriate to the needs of his new clientele. To me it would seem irresponsible (unethical) for the Cadillac dealer to, in some way, make it necessary for his new clientele to own Cadillacs.

What do adults who desire continuing education need? From recent research done at Cornell, we know what a sample of over 900 carefully interviewed adults say they need. For one thing, a little over half of those we've interviewed say they are not interested in learning for credit. They want to study for the sake of learning something useful. Of those who are interested in some type of certification for learning, less than one-third say they want a four-year degree or more. And in answering probes about reasons for involving themselves in continuing education, adults have overwhelmingly indicated that they view education as a way to either personal satisfaction or vocational development.

EDUCATORS HAVEN'T TIME FOR THE CRITICAL ISSUES AND KIDS ARE DISILLUSIONED

Donovan Russell

Our Perspective

The United States is a wealthy and reasonably self-sufficient nation. We are a nation that is more isolated geographically than most of the world's countries. We are basically unilingual. Relations with our neighbors to the north and south have been peaceful throughout most of our history. Trade with other nations has been important to us but not as urgently so as in much of the world. Because of our position in the world, we are more inward looking than citizens of some countries. In fact, some contend that the world view of our citizenry is quite elementary.

This does not mean that the Amercian people are disinterested in major issues. We have been recently concerned about physical phenomena that threaten our standard of living. The energy shortage is a case in point. Crop failures, water shortages, pollusion, and resource depletion are other such phenomena. However, the view we take with respect to such matters is limited by the fact that we are accustomed to being very self-sufficient, self-reliant, and independent from other nations.

Changing times

Many issues that were at one time regional or natioal in character have become global. Many of the more serious problems facing us today are international in scope. It follows that a regional or national focus alone is inappropriate and inadequate to solution finding in these problem areas. The American people are in need of a broader perspective and new insights. We need to become more keenly aware of interdependencies and we need to develop a global perspective about issues such as energy, water shortages, pollution, and resource depletion. We must come to understand that the fate of a farmer in India, a Black man in Detroit, a child in Ghana, a scientist in Moscow, a laborer in Peking, and a businessman in New York are intimately interrelated. Deepened understandings about these interdependencies should lead to the development of more enlightened approaches to issues crucial to our survival on the planet; issues that are not limited to any one nation; issues that require international rather than national initiatives. The arms race, over-population, environmental degradation, and disagreement over sea-bed jurisdiction are examples of such issues.

CURRENT ISSUES AND THE ATTENTION OF EDUCATORS

The Times and Public Education

It is common knowledge that many of our schools, especially junior high and high schools, are facing a crisis. The tax paying public has been defeating an unprecedented number of school bond issues, parents have initiated various types of accountability movements, State Legislatures have recently passed laws which will return state-wide competency testing, and public education, which at one time enjoyed a prestigious position, is regularly criticized by the media.

There are many reasons that public education is not living up to the aspirations and standards of parents, the public, State Legislatures, and the media. Public education is encountering challenges that were not present a few years ago. They are challenges that are largely the product of changing social and economic conditions. The following section notes some of the matters which have increasingly pre-occupied educators over the last several years. While educators have done an admirable job in accommodating and dealing with these challenges, they have needed to devote energy and attention to many matters other than instruction and instructional content.

Public Education and New Missions

With an increasing importance assigned to education, groups of people that would not have been in school a few years ago, are seeking instruction peculiar to their needs. Schools and colleges are being called upon to become more open and to address the needs of any new clients-starting wherever they may be in their intellectual development. Second chance young people, low achievers, the handicapped, recycling workers, young adults, prison inmates, and senior citizens are some of these. Because schools are being assigned social change missions beyond their traditional roles, administrators are faced with new challenges. New organizations, programs, and delivery mechanisms are being developed to accommodate the expanding clientele and to address newly assigned missions. Also, because the needs of new clients transcend traditional schooling, educators are being called upon to coordinate cooperative community efforts. This is happening at a time when the complexity of communities is growing.

Public Education and Entrepreneurial Financing

Government agencies have adopted, in large part, a capitalist model in the awarding of resources that are to be used for new clients or that are to be used to provide new services to traditional clients. Educators must learn the art of grantsmanship in order to obtain many of the resources available for special purposes. Schools are sometimes in competition with other service agencies for available funds. In addition to the incentive for competitiveness and even secrecy that this type of funding promotes, the complex task of administering educational services is further complicated.

Public Education and Separation of Authority

Reacting to newly identified human needs, and the growing political influence of once disenfranchised groups, government at the national level has spawned a myriad of agencies in the last three decades. Programs and services developed at the federal level are often administered through states, and accordingly, states have established a myriad of corresponding bureaus and agencies. The same development has been repeated at the local level. Local educators have become increasingly dependent upon authorities at other levels for initiatives and support. Horizontal community cooperation and communication has been somewhat diverted as educators have had to give more attention to vertical agency considerations. In many instances, programming, funding, research, and extension efforts are initiated at a macro level and educators spend a great deal of effort in responding to such initiatives.

Public Education Mobility and Modernization

We live, in a society characterized by a high degree of technological development. We are, for the most part in this country, highly urbanized and very mobile. Business, government, and education have become increasingly complex organizations and because of this complexity, specialists have gained an important place in our affairs. Mobility and specialization have increasingly contributed to the development of a new definition of community. Whereas community used to have geographic meaning, the new definition is functional. People communicate and associate with specialist peers wherever they may reside. And because of high specialization and mobility, people of geographic communities have less in common than in the past. Such a situation, makes it increasingly difficult and time consuming for educators to meaningfully relate to parents and community.

Public Education and Professional Management

The development of technology has necessitated ever changing and complex organization for its application and management. An increasing amount of responsibility has been passed to highly qualified specialists in management.

Specialists often bring with them a loyalty to their field and a common orientation toward programs. Vertical loyalties and communication between local, regional, and national specialists often compete with horizontal communication and loyalty within organizations. Education has become increasingly complex. It has become increasingly necessary for its leadership to be professional managers rather than educators. A great deal of talent and energy in the public schools is having to be devoted to matters other than instruction and instructional content. It might be argued that many scholars are not attracted to such a setting and look elsewhere when establishing a career.

Public Education and the Common Good

Since the days of the New Deal, we have accepted government intervention in economic affairs. In recent years, in addition to economic entervention and regulation there has been a trend toward national social direction. Groups which have considered themselves politically disenfranchised before local or regional authorities, have sought a guarantee on basic rights (and equal services) by appealing to the Federal Government. In addition to judicial action, Washington has responded by initiating special programs. Some of these are administered through traditional channels; others circumvent existing structures completely. This is another development that has made the management of public education a more demanding responsibility.

Public Education and Knowledge

It is commonly held that the store of human knowledge is doubling at least every seven years, although some would contend that much of what we consider knowledge is less than that. T.S. Elliot said, "Where is the knowledge that has been lost in information." The knowledge explosion has led to a multiplication of disciplines and specialities and schools have had to attempt an adjustment to this. Determining the appropriate mix in such a situation is a demanding assignment and delivering that mix is even more challenging.

Public Education and Suburbanization

The changing demographic picture of the United States is well known. Accompanying the development of new suburbs, and expanded towns, are evolving jurisdictions for education. Changing demographics are making other jurisdictions obsolete. This phenomenon creates challenges that occupy educators much of the time.

Public Education and Equal Rights

Social and technological developments in the United States have made education increasingly important. In Brown V. Board of Education, 1954, the Supreme Court stated, "In these days, it is doubtful that any child may reasonably be expected to succeed in life if he is denied the opportunity to an education. Such an opportunity, where the state has undertaken to provide it, is a right which must be made available to all on equal terms." The movement to provide an education for all groups in our society is well documented. The handicapped must be educated in an environment of "the least restrictive alternative", high school students must leave school with skills adequate to making their way in a complex and changing economic environment, and adults must be re-tooled more and more often. The traditional education establishment has had to change in order to accommodate this trend. Institutions and institutional practices have changed dramatically in recent years, and educators have found it necessary to devote much time and effort to these changes.

PUBLIC EDUCATION AND THE NEED TO EDUCATE AMERICANS FOR AN INTERDEPENDENT WORLD

Clearly there are many competing matters for the attention of public school educators. Clearly educators have much more to think about than how to educate for deepened understandings about the interdependencies of a changing world. Clearly public school educators are giving attention to issues other than how our young people may develop awareness which will one day result in enlightened approaches to issues crucial to our survival on the planet.

A Crisis in Spirit

Those who work with our young people are alarmed by what can only be described as a crisis in spirit among many of them. A seeming disinterest in matters of intellect is reflected by declining test scores across the nation. Parents and teachers are concerned about a growing cynicism among young people. This age for our teenagers seems to be one of deflated hopes, of helplessness, of resignation, and disillusionment. Rather than being turned on by ideals, optimism, excellence, reform, great ideas, and future anticipations, many, perhaps most of our young people, are turned on to living for the pleasure of today, to the easiest way out, and to simple and unchallenging amusement in music, literature, and sport. There are others who have taken yet another step. They're turned on by vandalism, drugs, and destructive personal behavior.

A Sense of the Impossible

But the young people of today are not ignorant. They are not unaware of the problems in the world. They benefit from the most advanced media system ever devised. In fact, they are bombarded with news. They know there is a shortage of petroleum so severe that it threatens their hopes as future travellers. They know there is a shortage of natural resources which will perhaps make items like homes so costly in the future that they will not be able to afford them. They know that the environment they will inherit is being cheapened. They know there are weapons available which could destroy everything they might build in the future. They know they are living in an exceedingly complex, and to them, perhaps unmanageable world. They do not understand these things. They do not know the intricacies of possible solutions. They are not familiar with difficult initiatives being undertaken to deal with seemingly overwhelming problems. They do not understand developing global interdependencies, and they do not comprehend the technical, legal, or ethical issues associated with these overwhelming problems.

Students and Faith in Education

But students realize that public education is not meaningful inasmuch as it does not deal in any significant way with the big issues which threaten their future. School is in many ways irrelevant because it doesn't offer an explanation, an in-depth discussion, an informed examination, or a scholarly approach of matters that, if not resolved, will render English, mathematics, occupational education, physical education, music, art, science, and foreign languages meaningless.

EDUCATING FOR VITALITY

Donovan Russell

Man has the capacity of seeing before and after. He can transcend the immediate moment. He can recall the past and plan the future. But man can only do these things if he believes in himself. Further, he can do these things if he thinks it important to do so.

Our young people live at a difficult time. They live at a time when a future for the human race is by no means a sure thing. It is exceedingly important that the young people of this age transcend the moment. It is exceedingly important that the young people of this age recall the past and plan the future. The problem of mankind's survival is more complex than ever before. The understandings, inventions, and social organization that a secure future demands are going to require more vision than ever before. But at the very time when our young people should be preparing themselves to address the survival of species, they seem to be strangely uninterested; strangely asleep about their future on the planet. Perhaps our young people do not meet either of the conditions cited above, as necessary to planning their future and their fate. That is (1) they do not see the importance of doing so, and (2) they don't believe in themslves enough to even consider it. The most critical question facing man, i.e. his very survival on the planet, is strangely ignored by young people both in school and out.

Let's consider the theme that today's young don't believe in themselves enough to consider getting a hold on their future and the fate of the world. It seems to me that this is just a symptom of the general feeling of emptiness that characterizes the age. It seems to me that our young are just mirrors of the drift, the indecision, the powerlessness, the confusion, the outer directedness, the anxiety, and the lack of conviction that their parents feel. In addition to the dangers that we face if our young people do not (a) get a handle on themselves and then (b) get a hold on the future of the species, they face a personal danger. For the human being cannot live in a state of emptiness for very long; if he is not growing toward something he stagnates. Furthermore, stagnated potentialities can turn into morbidity and despair and eventually into destructive activity. There is also the danger, already manifested in some of our young, I'm afraid, that, feeling they haven't the ability to make a difference they give up on feeling. Witness the current silence about tragedy. There is as much tragedy in the world as ever, but unlike previous generations, the young people of today are not outraged, not angry, not turned inside out. They are seemingly not concerned, not even aware. Their response is a deafening silence. A sense of tragedy is simply the other side of one's belief in the importance of people. A sense of tragedy implies a profound respect for the human being and a devotion to his rights and destiny. It follows that if our young don't believe in themselves, they would not have a strong conviction about the dignity and worth of others. It follows also that if our young people are becoming increasingly other directed, and less self directed, surrender to external authority is more likely. Furthermore, it follows that young people who give up on personal responsibility will increasingly perform, in school or out, as if keeping an assigned ritual.

In school they will study to meet someone else's requirements, rather than to please themselves or to improve themselves, or to learn for the sake of learning, or to create for the sake of creating. They will increasingly be spectators to their own lives.

We live in a dangerously interdependent, rapidly changing, technological, nuclear world. This is no time for our youth to go asleep. At this time it is important that they be highly creative and highly motivated. Our young people are inheriting a situation that is unique in

122

the history of man. They have it in their power to save all that man has created over the centuries or let our heritage and our future slip away forever. Both genius and will are required. The attitude that our young people carry about themselves, about the worth and dignity of other peole, and about personal responsibility will be self-fulfilling. Their destiny depends on it.

Through his young, man must regain control of his fate. The fatalism, the apathy, the resignation, and the self-doubt that has been growing with the nuclear age must be pushed aside. The self-inflicted moral stupor must be cured. Man must take over again.

Educators have been searching for a purpose appropriate to the age. We have seen open education evolve and fade, we have seen an urgent but temporary commitment to high technology education pass, we have seen educators tenuously embrace values education, we know that some states have been promoting free-enterprise education, we still hear sporadic salutes to career education, we occasionally hear about humanistic education, and we know the fad of the moment is back to basic education. But the purpose most appropriate to the age is ignored. Education for the survival of man is critical. Teachers must take on conviction about mankind. Teachers must step apart from the amoral drift that characterizes out time. Our young people would thank them. Our young people would respond to efforts at education for survival. It would be getting to the heart of things and the kids would recognize it. The tarnished image of education would begin to shine again. Teachers could do for our young people something their parents have not. Teachers could challenge our young to begin shaping their future. Teachers could admit that the attitudes, the approaches, the organization and the mechanisms man is presently employing are not adequate to the characteristics of the times. Teachers could challenge the young to become familiar with the mechanisms man has used in the past to insure survival and well-being, they could help the young see where present mechanisms are insufficient and outdated, they could challenge them with the ideas and proposals that the advanced thinkers of our time have about survival, and they could challenge them to build scenarios and models with a view to the ultimate design of mechanisms to replace those that no longer guarantee human survival.

The history of civilization is largely a study of the types of struggle upon which man has embarked to survive. It is largely a study of the mechanisms man has invented when confronted with a treacherously changing world. Such invention demands vision. Such invention demands self belief. Such invention demands commitment to humanity. The world our young people are inheriting is more treacherously changing than ever before. Our young people are very special. They must become aware of their special place in the history of mankind. Such awareness will convince them of their capability to shape the future.

WHAT SHOULD BE THE EDUCATOR'S RESPONSE

Donovan Russell

What should be the educator's response to what? Let me explain. Standing before you is the brightest of your students. He doesn't achieve above the average, but you know he is far above average in ability. We have lots of responses to this as educators. There is a myriad of special materials that can be used to stimulate interest, there are counsellors who can help him sort out personal problems, there are punitive measures which may be employed, independent study can be tried, a work/study program could be arranged, assignments calling for a great deal of creativity may be given, and special rewards can be promised. Let's assume that you try a variety of these but nothing seems to work. "Strange", you think, "what could possibly be going on inside that boy?"

Johnny is bright. He is aware. He is observant. He is sensitive. He senses the future from his observations of the past. He is a keen observer of the world in which his parents and teacher operate. He is analytical. He feels contradictions in his bones. Johnny doesn't feel quite at home in the world and he is uneasy about his future. He obviously has not embraced it. What is it that he sees? What is it that he feels?

For several years now Johnny has been doing just enough to get by. He doesn't seem to be in school to learn but rather to put in the required time. It's as if education to him is a commodity that one purchases with time, rather than a process. It's as if Johnny knows that 4 years of schooling can be traded for other things. His teachers try to get through to him with respect to math and language skills, they try to give him an appreciation for the arts, they attempt instruction that will help him understand his heritage, they try to get him to use the scientific method, and they attempt to provide instruction which will start him on the road to making a living. But Johnny doesn't take the content of his education very seriously. He seems to look upon it as one of the commodities of life. He doesn't personalize the process. Let's interview him about the future in relationship to his present feelings about school.

"Yes, I do think about my future. I do think about education. I know that education can get me to where my Dad is. I know that most of the men in our suburbs got where they are by consuming a prescribed number of units of schooling. I'm struggling with that right now. I realize that my teachers are responsible for fitting me into the American way; the American system. But as I look hard at my Dad and his friends, I feel uneasy. In school I have been constantly taught, socialized, normalized, tested, reformed and treated. Supposedly all of this will help me to become independent, to step out on my own. But my Dad is out in the world. He's a senior person in a big organization. It's strange but it seems to me that he is still being taught, socialized, normalized, tested, reformed and treated. Education prepared my Dad to fit in, to participate in the good life. He works from 8 until 5 everyday and often he spends evenings in meetings or at the office. He's midway along in the 30 years he needs to put in so that he can exist in his retirement. It seems to me that he gets his kicks and that he does his creative things on the weekends. I know that when his anonymous masters tell him to take his family to another city, he has no choice. I don't think my father even has the freedom I have with respect to how he must dress, the friends he must keep, and the activities in which he can engage. I don't think Dad defines his own work to any great extent. I know that he's very dependent upon the organization for family health care. And he couldn't feed us for a week if were to lose the job he has. As far as I can see, even after all of these years, Dad needs all of every check just to keep us going. His annual vacation time is programmed by some sort of plan. If he wanted to vary it, he would have a hard time. I know too that Dad has a hard time keeping up with the advances in methods, the improvements in machines, and the organizational changes at his job. He's forever taking some sort of courses to remain of value to the company. It's like he's always running to mesh in. It's like he's just part of a big machine. I don't know. It looks like Dad's whole life is mortgaged to something. He has to stay in the groove for at least 30 years because of the house. When he gets his pay-check, it is already committed to something. Even though he gets a big raise every year, it's the same story. There are a number of things that bother my father too. He doesn't seem to be able to do anything about them. Dad is a pretty deep person. He feels, for example, that the automobile is rapidly fouling our city and that it is unnecessarily wasteful of the resources that other generations will need. Still, he has to get to work and mom has to go shopping. He can't seem to act on his convictions. He's caught in some sort of societal trap. The same thing holds true in other areas. I know that my father is against nuclear energy for a lot of reasons. But our electric power company is generating more and more of this electricity. When I look at Dad, I see him having to purchase exercise space in town, pay the government for national and local security, rent parking for our car, buy our warmth, put money away so that he can buy my future-through college, buy ideas, and pay dearly for every sort of health care, even though he doesn't know what particular specialist will treat us when we put ourselves at the service-of the system. It just seems like everything has to be purchased these days. Was it always this way? Is it this way in other places? Dad is even saving so that he can buy his burial. It's like he's nothing but a giant consumer. I sometimes wonder how other people got so much control over my Dad's life. Somebody tells him that he must have insurance. Somebody has prescribed how much education he must have consumed in order to get certain advancements. Somebody decides when he is physically or mentally sick and they decide what special help he needs and where he will get it, and how much it will cost him. I have the feeling that my father is a lot more competent, a lot more creative, a lot broader than he is able to show. But everyone is a specialist and he's no exception. Every man in our neighborhood has some speciality. I think they sometimes have a hard time communicating with each other because of it.

My father got a good education. He was prepared well. He did well in High School and somebody decided he could go to a good college. He did well in college and somebody decided he could go to Graduate School. He did well in graduate school and somebody decided on the type of work he could do and how much money he could make. Somehow this all seemed to lead to somebody deciding where we could live, who my Dad would go to associate with, what we had to buy, and how my Dad's check would be spent. Anyway he's all set up now for life." At this point Johnny turned and said that he would like to ask a question. "Do you ever stop to think about what you are doing over at the school", he asked.

GOALS FOR TEACHING:
DO WE HAVE THEM?

Donovan Russell

As many reader may know, a work which is having a very great impact on education is the Taxonomy of Educational Objectives, edited by Benjamin S. Bloom of the University of Chicago, but contributed to by a committee of 31 college and university examiners. The committee has produced three comprehensive handbooks for teachers on educational goals. However, in the following paper, I will limit discussion to the first handbook, which was put together over a period of four years.

The first handbook is called the Cognitive Domain and is a classification of possible learning outcomes, or desirable student behaviors which can result from instruction. The Cognitive Domain Handbook, then, has to do with the classification of knowledges and higher Intellectual Skills and Abilities.

The Taxonomy was written for the purpose of helping teachers, administrators, professional specialists, and researchers deal with curricular and evaluation problems. It was especially intended to help them discuss these problems with greater precision. Very recently, I received a report by an Ontario curriculum reseach group. In this report it was said that Industry wants schools to produce students with alert and versatile minds, not caring very much about knowledge they have required. It was said that parents are concerned that their children develop interests and purpose. It was said that students seem to be saying, "Let us do our own thinking, and form our own conclusions." It was said that society wishes schools to produce students who have the power to think, to construct, and to discover, not just to memorize. It was said that philosophers wish schools to teach children to create, direct, and control change.

The Taxonomy is a very useful tool in planning and in evaluation, in that a teacher may take from it, objectives to be implemented in class sessions, information about levels of learning to be considered when teaching, and an explanation as to how to plan instruction so that students will achieve the objectives, levels of learning, or desirable behaviors we as teachers hope for.

Because it is suspected that most of us prepare, and evaluate with only the lowest level of learning as our objective, (knowledge, recall of facts, memorization) the teachers of Parkside School in Summerside, Canada, have, as a project thoroughly studied the Taxonomy, used it in preparing lessons, executing lessons, and in evaluating lessons.

The teachers have found this project to be most worthwhile. Wishing to share this experience with other educators, I have classified an examination. The examination appears below, classified according to the six major levels of learning according to Bloom's Taxonomy, and Norris Sander's Classroom Questions, a commentary on the Taxonomy.

Although the Taxonomy presents 29 levels of learning or classifications of desired student behaviors, I will list below the six major headings only, as a reader's guide to the examination analysis.

1. Knowledge (Lowest level objective - memorization of facts)
2. Comprehension (Translation, Interpretation, Extrapolation)
3. Application
4. Analysis
5. Synthesis
6. Evaluation

EXAMINATION

Discuss some of the causes of Canadian Confederation using the following outline:

(a) What does Confederation mean?

(b) Suppose that you are a candidate for Parliament in 1860, and that you are campaigning on a platform which advocates Confederation. Write a short campaign speech in which you attempt to convince voters that Confederation is an absolute necessity.

(c) In your speech, you make the statement, "Railroads may determine the course of history". Explain how this statement relates to the topic of your speech, and why you made the statement.

(d) Provide evidence that supports or refutes the following statement: Internal American political events prior to 1867 helped cause Canadian Confederation.

(e) Relate the following statement to one of the events listed below, and explain any possible connection between the event chosen and Canadian Confederation.

Statement:

The American "Melting Pot" was a threat to some North Americans.

Events:

1. Burning of Parliament in 1819
2. Advent of free trade 1846
3. Loss of British trade preference
4. Reciprocity with U.S.A.
5. American Civil War
6. C.N.R. development
7. Settlement of people from Oregon in British Columbia
8. 54 - 40 or fight
9. Election of Sir John A. MacDonald

10. Purchase of Alaska
11. Maritime Union plans
12. Charlottetown, Prince Edward Island, 1864 conference
13. Movement to maintain Quebec identity
14. Proposal to settle Alabama claims
15. New England fisheries move north
16. Riel Rebellion
17. American expansion into the west

A discussion of the Canadian History test in the light of the levels of classroom questions, as developed by Norris M. Sanders and in the light of Educational Objectives as reported in Bloom's Taxonomy.

Question A:

This question will most probably bring forth behavior on the part of the student, which is at the knowledge level of the taxonomy, in that most students could answer the question by writing out a definition from memory. It is possible however, that some students would use a transfer of experience or word analysis to arrive at an answer to this question.

Question B:

According to Sanders, synthesis questions encourage students to engage in imaginative, original thinking, and may form part of an overall environment which is sympathetic to creativity. I feel that outline question B is in the synthesis category, in that it calls for the production of a unique communication, in which the writer should attempt to convey ideas, feelings and experiences.

Question C:

I feel that question C would most probably require the student to exhibit behavior which could be classified as analysis, in that the student will need to clarify his statement and analyze the relationship of his statement to the content of the speech he has written. According to Sanders, analysis includes characteristics of application, but is more explicit about what is to be done and about the subject matter and skills needed to answer the question.

Question D:

Outline question D would seem to call for the student to interpret, according to Sanders. Interpretation is level 220 under Comprehension in Bloom's Taxonomy. In question D the student is asked to interpret data, which supposedly has been memorized, and to provide an explanation for a communication, which would seem to satisfy Bloom's definition of Interpretation.

Question E:

I believe that this question will require behavior on the application level, and perhaps some students will exercise behavior which can be classified at higher levels, when constructing an answer. One of the ground rules set forth by Bloom is that we should classify behavior at the highest level which may apply. However, I have no evidence that a higher level would be called for here, and accordingly will list application as the most probable behavior called for. The Taxonomy explains that application level calls for abstractions (in this case an idea) to be remembered and applied. A characteristic of an application question, according to Sanders, is that it includes a minimum of directions, because the question is based on previous learning and the student is expected to know what to do. For these reasons, I would place question E in the Application category.

It is interesting to note that the questions in this test revolve around one central concept, that of Canadian Confederation. If this test is a good instrument for evaluation, it will provide evidence that the objectives of the course have or have not been met. The section of the course which was measured, dealt primarily with the over-all concept of Canadian Confederation. The test, then, should ask, according to Taba, questions which will provide behavior on the part of students, which is evidence as to how well the students know the specific facts and understand the basic ideas necessary to the concept of Canadian Confederation. I suppose the central thought system question here would be, "What motivated Canadian Confederation?" which is really what the exam keeps asking.

I feel that History is a subject area in which there should be an emphasis on depth and scope of knowledge, and upon freedom of expression, and that an essay type exam is conducive to this. However, I also realize that there are many disadvantages to an essay examination, and no doubt several of them apply to this History examination.

I would have to question the reliability of this test in that a limited number of questions were asked, and in that the type of questions did not perhaps vary to a great extent. I do feel though, that an essay type test was suited to the course objectives and content and that this would be a factor in the validity of the exam.

Certainly an exam of this type is quite difficult to grade and one must be very very aware of the influence of extraneous factors when marking, such as handwriting, organization, previous experience with the student, or a halo effect caused because the student did such an outstanding job of answering the very first question.

DIGNITY, DISSONANCE AND EDUCATION

Donovan Russell

THE PROBLEM IS A SYMPTOM

Drop outs. Truants. Homework offenders. Trouble makers. Uncooperatives. There have always been kids who reject the opportunities afforded them by school. Some people maintain that the proportion of students who, either want to make things difficult for their teachers or simply drop out, is growing. No one really knows. Whatever the trend, it presents a dilemma for educators and parents. It's a complex phenomenon. And in addition to being a problem, in its own right, it is a symptom.

THE SYMPTOM

If some of the homework offenders, some of the uncooperatives, and some of the drop outs were analytical and articulate enough, they might interpret the symptom for us as follows:

"We feel like we're selling out to something (school) without having had a chance, to confront who we are, by confronting life! We feel like school asks us to buy into something that represents the engineering of society; and we are being asked to do this at a time when we need to begin determining, for ourselves, what is or is not important in life. In a way the most serious liability that school has is that it's just there. It represents the societal assumption that we will unquestioningly buy into the life of our elders without asking serious questions about that life and about ourselves. We have a natural non-entity problem. We're in the process, now, of formulating an entity. Just continuing to blindly accept what others tell us will retard the development of this entity, this person, this evolving adult. We can no longer be content to just be. We must move forward and our movement must be somewhat contrary to the will of society. You may question whether some of our movements are really in a forward direction. But you don't see things like we do. You take a lot for granted that we are still questioning. Whether or not you ever found the answers, you've ceased to search. Now you want us to jump to the place you are. You want us to be concerned about getting into a good college, getting a good prestigious position, and being able to make a good living. When we need opportunities to search for meaning. Give us a chance to work through this thing. We need adventure right now because that presents an encounter with life. We thirst for encounters with life in our search for self meaning, and in our search for a larger meaning. We're still becoming - and buying into too much pre-determined stuff will short circuit us. We're evolving a potential. It's a potential that we can't describe, but we intuitively know that it has much more to it that the ability to read, compute, and recall facts. Freedom to evolve is awfully important to us right now. Part of knowing that we have enough personal freedom is in testing it against you. We must push against you to prove that we have a will of our own. We are in the process of making a lot of choices for our lives. They go far beyond the choices that we can make in school. We are tentatively choosing values, personality types, and lifestyles. To make such choices we must become aware of who we are. Making these choices also entails becoming aware of the milieu in which we are operating. If school cuts us off from the broader milieu, we must reject it. We're in the foggy process of matching ourselves against the larger framework within which thousands of choices will be made. We've got to match our perceived abilities with the world's demands. We've got to match the rewards we want with the opportunities the world offers. We must confront things. Getting at meaning makes it necessary for us to juxtapose our lives with society. Furthermore we are in a struggle to see meaning beyond ourselves. Our self-identity, our self-image is somehow all wrapped up with our pursuit of meaning. We are finding out who we are as we discover the meanings in life around us. We must look for transcending things".

SOCIETY IS A TRAP

Accepting too soon can put out the fire that burns to temper. Young people must, for a time, step out of the mode of life where societal determiners subtely encourage them to lose sight of themselves as individuals - where we come to look upon ourselves as another object in the mass scheme of things. They must, for a time, transcend their determiners. They must, to varying degrees, drop out. Dropping out of school is just one kind of the larger dropping out in which they must temporarily engage. They see the adult world as eager to maintain what it has achieved. We are status quo oriented as far as they are concerned. What we represent threatens to blunt their youthful eagerness, it threatens to inhibit their search.

SCHOOL IS A REPRESENTATIVE OF THE SOCIETY WHICH MUST BE TRANSCENDED

Listening again to an unusual analytical, and articulate drop out. "Not education, but compulsory institutionalized education must be rejected by some of the more sensitive and idealistic among us. It must be rejected if we are to be true to ourselves at this time in our lives. We are struggling to rid ourselves of facelessness. I don't know if, in the final analysis, it is possible. You in the adult world can answer that for yourselves. We have no choice but to try. School by its very existence as a representative of decisions made by others about a lot of things, is anathema to us. We must insure that our expanding consciousness is not inhibited. School pushes thousands of fragmented bits and pieces of specialized information that can be confusing to those of us seeking knowledge, rather than information. We must achieve a transcending perspective in our search for meaning. Buying deeper and deeper into formal education, until we have achieved the synthesis that will allow us to choose to do so, is being reactive rather than proactive about life. Too much of this sort of thing can make those of us who are most sensitive feel depersonalized and even neurotically anxious. We are at the point of establishing control over our own lives. Only after we have achieved a control beach-head can the question of life's direction be dealt with. The development of our capacity to commit must happen in the context of free choice. We are approaching a time in our lives when we will be characterized by abandonment, risk-taking, whole-heartedness, and passionate concern. But we must approach this time in freedom. We must not be sheltered from the world outside the classroom. Such a shelter can preclude development of our capacity for openness, sensitivity and responsiveness to the larger world. These are highly institutionalized times. It's difficult to deal with goals and meaning as opposed to roles".

TEACHERS

All of this is not to say that we should close down our schools. We need them. But because we understand the dilemma better than society at large, we must not allow society to corrupt us. We must resist reactionary movements that would result in our dealing with only the trivial, the mindless, and the fragmented. We must not be afraid to deal with the controversial. We must not hide school away in a neat safe capsule. Our schools must help young people reach beyond us. Furthermore, we can set examples. We can let our own life commitments show. We can defy the fear of social ostracism that prevents us from taking courageous and creative action; action that would be good for our schools, for our society, for ourselves, and for the kids. We need to rid ourselves of the conforming label that kids tag us with. While it may not be true, the label with which we have been tagged says that we have completely bought into the over-indulgent materialist, fadish society that our kids are naturally questioning. We need to demonstrate that with regard to important value positions, we are our own people. Our kids cannot become in a vacuum. We and they must be entangled in the world of causes, missions, compassion, and reformation. Young people who just drift along with institutions are being socialized into a world of having rather than being. They are being socialized into needing and wanting what institutions create. Shouldn't we consider educating kids so that they will fit neatly into society, thereby being able to transform it as needed.

The natural striving for autonomy in the pre-adult years, has to cause dissonance. If there is no dissonance we should be concerned that there is no evolving sense of dignity. Without personal dignity society will lose its regenerative powers. We are dealing with human consciousness. Human consciousness is history. We are history.

A CHALLENGE TO EDUCATORS
ONLY THROUGH INTELLIGENT USE OF OUR INTELLIGENCE

Donovan Russell

The primary goal of all species is to survive. But many haven't been successful. Environments and conditions change. Species make an attempt to cope. Some are successful, many are not. Some of those which are now extinct developed a characteristic which in itself led to their demise. Some held onto a characteristic or way of doing things too long. Some simply overloaded the capacity of their habitat to support them. In using up all of their food sources certain pre-historic creatures destroyed themselves. In attacking its host with such unrelenting vigor the bubonic plague bacillus destroyed itself. Life forms make valiant efforts to adapt. But the time scale for evolutionary or genetic change is very long. Conditions used to change very slowly. But today, species do not have ten million years lead time. Man has seen to that. The game is still the same however, adapt or perish.

Man has struggled for survival over the short time he has been on earth by adapting himself and controlling his activities. He has invented tools, mechanisms, organization, and culture in his effort to survive. He is seemingly more fortunate than other species. He has a better chance of adapting. In the book, Modern Technology and Civilization, Julian Huxley notes, "there are restrictions on what the blind forces of natural selection can accomplish. A few million years ago, it now appears, living matter had reached the limits of purely material and physiological achievement: only the possibilities of mind remained largely unrealized. By exploiting the possibilities of mental advance, man became the latest dominant type of life, and initiated a new phase of evolution, the human or psychosocial phase, which operates much faster than biological evolution, and produces new kinds of results. Man's capacity for reason and imagination, coupled with his ability to communicate his ideas by means of the verbal symbols of language, provided him with a new mechanism for evolution, in the shape of cummulative tradition. Pre-human life depended only on the transmission of material particles, the genes in the chromosomes, from one generation to the next. But man can also transmit experience and its results. With this, mind as well as matter acquired the capacity for self-reproduction. Natural selection and the human phase of evolution could begin". And so even evolution, if we may continue to call it that, is now a social responsibility. Most organisms depend on the genetic information whcih is wired into their nervous systems, more than they depend on the information which is acquired during their life times to guide them. It is different for us. While our behaviour is still significantly controlled by our genetic inheritance, we have, through our brains, a much richer opportunity to blaze behavioral and cultural pathways on short notice. We can also utilize information which has been stored outside of our brains in our struggle for survival. It is obvious that only an extragenetic learning system can possibly cope with the swiftly changing environment and circumstances that our species faces. The recent rapid evolution of human intelligence is both the cause and the possible solution to the many serious problems that beset us.

The key for man is education; and education that addresses survival problems. The key is the development of an enlightened citizenry. Uneducated man, poorly educated man, and narrowly specialized man hasn't a chance. It has been postulated that man pursues four basic types of survival. First of all he must pursue survival of himself. Secondly, he must pursue survival through his offspring. Thirdly, he must insure survival of the group upon which he is dependent and finally he must work toward the survival of mankind. The survival mandate sweeps out from the individual to embrace the entire species. My concern is that we are not educating our young people so that they may deal effectively with all four mandates. In the last one-third of the twentieth century it has become necessary to see that all of humanity survives if we are to survive. It will not be enough to address the threat to us from overpopulation, from ecological imbalance, from nuclear weaponry, from resource depletion, from dying oceans, from polluted skies, from the maldistribution of wealth, and from the denial of human dignity in our own backyard. Attention to personal survival cannot be limited to that if it is to be successful. The survival of our offspring cannot be left to successful procreation. Even the survival of our group cannot be considered in isolation from the survival of mankind. Education appropriate to the age must be something more than the fads which have been coming and going during the last couple of decades. We are missing the point when we put all of our eggs in a career education basket or in the values education carton, or in the open education balloon, or in the free enterprise education package, or in the back to basics education basket. We must think bigger than this.

It has been postulated that man instinctively knows where he is with regard to survival. If he is apathetic he is without hope and not far removed from extinction. If he is engaged in frantic but fadish pursuits he is directionless and only one step removed from extinction. If he is in a state of balance with his environment he is appropriately addressing the challenge of today; but a slight change in his environment, in his technology, could trip him up. But if he is in control and has vision he is vigorously pursuing abundant life. It is interesting to plot ourselves on this continuum. It is even more interesting to plot our young people on such continuum. We are at a watershed. We are at a period, which in retrospect, is either going to be seen as a period of extraordinary creativity or a period when our survival mechanism didn't work.

Our young people must come to see the big picture, they must become convinced that it is within their capability to shape the future, they must become familiar with the mechanisms that man has used in the past, they must come to see where present tools and organization are failing them, they must become conversant with the ideas of the advanced thinkers in our age, and they must begin building scenarios and models with a view to the ultimate design of mechanisms to replace those that no longer guarantee their survival. Mankind is dependent upon them. They are dependent upon the educators of the day.

THE HAND OF MAN AND EDUCATION

Donovan Russell

America is relateively quiet now. A sameness seems to have come over the land. People want to be left alone. One doesn't hear much from those of earlier times who cried, "give us room to excell". Leadership across the land is rather bland. The idea people have left the political arena. Sameness is represented physically as well. Entire communities have come to look alike. One wonders if even the range of potential is narrowing. The phenomenon is probably not restricted to America. A world homogenization is in progress. Ancient patterns of nation and race seem to be altering. Leaders from around the world speak to us via television as if we were one constituency. At the same time life seems to be increasingly impersonal. Our neighbors are here today and gone tomorrow. Specialization of function is having an adverse effect on interpersonal communication. Advanced technology has removed the mysterious from many things and life is more clinical than ever before. Institutional bigness is a fact of life. Transportation, education, healthcare, commerce, manufacturing, and governance are no longer individual or even community matters. Indeed many things are no longer national matters. Bigness and sophistication have made specialized management increasingly important. The extension of technology into our lives has removed a number of individual responsibilities. Life seems to be increasingly engineered. Fate seems to be more and more dependent upon managed interdependencies. Even personhood is changing. The arena of free will and national consent is undergoing subtle change. Technology has entered the world of ecology. Human ecology is not exempt. Self-identity is undergoing some sort of evolutionary change. Man, in becoming supreme through knowledge, is no doubt altering himself in the process. One wonders if the ageless process of natural selection that has made us innovative, adaptable, and strong is giving away to manipulation. Is technology (including management technology) a runaway - with man along for the ride? Have we come to associate more than we know, the technologically possible with the morally good and the humanly desirable? Is compassion itself being re-defined? What habits of thought are evolving? Is man being created in the image of technological society? Has the responsibility for shaping the young passed out of our hands? How unique can someone born into such a world become?

Education seems to be unable to exempt itself from the broader evolving context. After a short flurry of objection our schools appear to have settled into the greater mold. The talk of individualization, of breaking institutional barriers, and of opening our schools to new horizons has become meaningless recital. Commitment to real change is without fire. The educators rhetoric is ritual. Action contradicts it. The real movement is in the direction of uniformity and homogenization. We have settled back into gradeness, uniform testing, and traditional methodologies. The organization of content follows old disciplines. Even the forced openings for equal opportunity have worked to pull people toward the middle. The world outside is succeeding in making technical organizational management the first concern, even in our schools. Accountability has impinged on innovation. Diversity and creativity are giving way. The excitement about learning and teaching that flared in the sixties has been largely smothered. Teaching, like other human endeavors, seems to be in danger of becoming just another job. The inheritance of priviledge by the unimaginative is being promoted. The hopelessness that the sensitive, the creative and the caring, feel is being reinforced. Schools seem to operate increasingly as instruments of tyranny over the future of young people. One goes to school to get his union card. Our institutions seem to reflect narcissism in that they are bent on making us in their image. Narcissism grows from a vanity and a desire for self-preservation and self-perpetuation. However, in preserving the institutions of which we are proud, we must remember that we preserve the bad as well as the good. We must remember that part of the genius of man has been in his ability to change and adapt to new circumstances. The differing psychological forces within each of us has been a strength. At the moment however, we seem to be bent on running a comfortably predictable and well managed ship. The proud tradition of speaking out has been mothballed. People don't seem to care about refloating it.

There is a danger in this. There is a danger that the diversity which breeds innovation, which breeds principled human discourse and decision making will atrophy.

The nurture of diversity is our schools, at a time when the entire world has become one community is especially important. Man is body, emotion, reason and freedom. To suppress any of these is dehumanizing. The species has survived through heterogenerity. A homogenized man would represent a dramatic discontinuity in the history of human development. Even mere humility should make us wonder how wise it is for the world we have created to have power to shape the generations yet to come, to shape people in an increasingly uniform image. There is a danger that uniformity man will become chauvinistic toward those who remain outside institutionally determined images. There is a psychological danger as well. How will we react, in the long term, to a world that denies a uniqueness which has always seemed important to sanity? How will we react, in the long term, to the feeling of having been manufactured rather than self made? How will we react, in the long term, to a world that facilitiates centralized management as opposed to personal choice?

There is a richness in man's diversity. Traditionally in America we have tolerated it, even if we have not always respected it. A tolerance for diversity in this country has promoted both creativity and harmony. Respect for diversity has been even more productive. Respect for diversity strengthens us. Respect for diversity helps us identify possible new choices. Respect for diversity checks chauvinism. Respect for diversity can help us appreciate the past and it can encourage us to look for new futures. The world is a richly diverse place. It needs to be cherished as such. If we are open, we will revel in the richness of strange traditions. If we are open, we can love our neighbors for what they are. If we are wise, we will see to it that the hand of man respects the hand of God. Our schools must help young people develop the capacity to be themselves.

REFLECTIONS
ON THE FUTURE FOR CHILDREN
IN THE
INTERNATIONAL YEAR OF THE CHILD

Donovan Russell

This year, 1979, we celebrate the 20th anniversary of the unanimous passage by the United Nations General Assembly of the Declaration of the Rights of the Child. In proclaiming 1979 as the International Year of the Child the United Nations called upon the world community "to reaffirm, not by word alone but by deeds, that the well being of today's children is the concern of all people everywhere and that it is inseparably linked with the peace and prosperity of tomorrow's world". In reflecting on this I am reminded of words from the constitution of the International Labour Organization, "That all human beings irrespective of race, creed or sex have the right to pursue both their material well being and their spiritual development in conditions of freedom and dignity, of economic security and equal opportunity".

Let us consider the condition of at least some of the world's children by reading the words of a child.

Dear Brett,

I'm your new pen pal. I'm twelve years old and, as you know, live in the village of Broken Image in the small nation of Rapprochement. I don't imagine that you know a great deal about my country and its people. However, like people everywhere, we are well acquainted with your country. My radio brings me regular news about you. A lot of our schooling is about things that have happened in your nation and much of the music we hear, many of the books we read, and several of the movies we see come from your country.

Instead of telling you a lot of things about my town in this first letter, I wish to share some things I have been thinking with you. I'd like very much for you to send me your thoughts on these things.

First of all, I want you to know that I would like to have the control over my future that I think you have over yours. It is not that I don't live in a good free country. It's just that I feel kind of powerless here. Like any boy of my age, I'm at a point in life where I would like to speak our on any number of things. I can speak up but it seems rather futile. I would like a voice in matters that will determine my fate. I envy you because I think you can speak up and it will count. In fact, in many ways it seems to me that you, and your fellow citizens, have more influence over my future than I do. Let me explain. I think that the fate of all of us depends upon what a handful of nations do about things like nuclear weapons, complicated technologies, trans-national commerce, space exploration, modern communications, the mining of the seas and energy production. Yet, only a few people like yourself, live in a country that can make a difference in these things. And so, only a few people can make their views really count. For example, what I say about the great weapons that would destroy us all in a war, doesn't count because my country has no control over these weapons. Because my future, as well as yours, is tied to decisions about such weapons, shouldn't I have a say about them like you do? Another thing that I don't understand has to do with food. We were both born on this little planet. A lot of food is produced in the world. But I know that when we get older, your labour will earn more food than mine. Tell me if I am wrong, but I have the idea that while some of the people in my country are barely getting enough to eat, there are great stockpiles of foods in a few other nations. I'd like your thoughts about this. Why will you have more control over how well you live, when you grow up, than I will? And then what about technology? Technology is something that we need badly here. But it seems that for some reason we have to pay dearly for the knowledge that others have. Often we can't afford what we buy. Why does mankind's knowledge belong to a few who were born in a different geographic location than I was? For example, you don't have much of a picture of the house

I live in. It's O.K. but nothing like where I imagine you live. Many of my friends' parents can't get a place of their own. But yet I've read about mass housing technologies that could greatly help us. Why can't we benefit from them? There are lots of mysteries that I hope you can help clear up for me, Brett. Another thing puzzels me. My uncle works in a mine that produces a lot of tin. I know that you have any number of things made from our tin. Yet we don't have many things in our country made from it. Sometimes my uncle works a lot and his income is good. At other times the mine is practically closed down and my uncle can't get work. I know that people everywhere need what his mine produces. He says the problem has something to do with great fluctuations in the prices of commodities. I just imagine that it is not like this in your country. Am I right? And then there is fertilizer. It used to be that people around here could afford enough fertilizer for their crops. Now they can't afford very much. My dad says it's because the fertilizer is made from petroleum. He says that the more petroleum that is used in countries like yours, the higher the cost of it for everybody. What are your thoughts on this? Can you in your country control the amount of petroleum that is used? In school the other day I learned that there are a lot of minerals under the oceans. My teacher says that big corporations are getting ready to mine them. I can't see how the people here will benefit from this. The big corporations are not from my country. Yet it seems to me that what is under the oceans belong to all of us. I'd like to know what you think about this. Do you think that it's O.K. for only people of certain countries to get the benefit from what is under the oceans? I don't believe that mankind is getting anything from outer space yet. But I think that when we start to, the same problem will exist, don't you? It sounds like a joke to ask - are the skies yours or mine, but I guess it isn't. Another thing that I think will interest you, Brett, a big corporation came into the country next to mine last year. They built a factory next to the river that runs out of that country into ours. In fact, it runs right through my town. Now I can't swim in the river any more.

The people of my country had no say about this. It seems to me that the river belongs to all of us, don't you think so? Do you have some ideas on how these things could be better handled? I wish we could more equally share what our world provides, don't you? My teacher says that we have to modernize our country. He says our government is helping new industries come in. Unfortunately, some of them are so modern that they use our raw materials and produce things to sell abroad, without even employing any of our people. In a way, I guess, this takes away jobs. Also, my teacher says many of the profits that these companies make, go out of our country. Do the profits come to your country? Do you have a problem like this? There's another curious thing, Brett. We live next to a country that is much bigger than ours. Whenever there is a serious difficulty between us, my country just has to let them do as they wish. It's not like this inside our country. When two people or two companies or two provinces have a problem, someone checks to see what the law says about it, or they go to court or something. Why isn't it like that between our countries? Is this something that the people in your country are concerned about?

I guess that as a young person in a small poor country I feel a little helpless. It seems to me that so much of my future is out of my hands, especially as the world becomes more and more complex. But, at the same time I feel like we all depend on each other more and more. It seems to me that I was born a citizen of the world. Maybe I feel this more than you do, Brett, because you were born in a country that doesn't have to rely on everyone else nearly as much. Am I right? Certainly my future will be largely determined by events and actions outside of my country. I wish there was a way that we could have more of a say. I know that when your country was started there was a great to-do about representation. Your founding fathers wanted control over their fate. In those days I guess you could pretty much get control over your fate by getting control over your own nation. Today it seems different. I have the feeling that countries like mine are not much more than provinces or states in a world-wide country. But there is no world-wide country and so the biggest countries and corporations call the shots. Am I right? Do you ever feel this way, or is it different for you because you were born in a different part of the globe? It just seems to me that you and I are citizens of the world together because the whole world has so much to do with how we can live. Do you feel this way sometimes?

Your friend,

David

LEARNING THROUGH THIRD WORLD LIVING

DONOVAN RUSSELL

I HAVE JUST RETURNED to Lesotho after a week of idea and experience sharing in lushly green and beautiful Swaziland. The shared experiences were beautiful as well. They weren't limited to Swazi/American experiences. They were enriched by the participation of Basotho. Perhaps the situation was somewhat unique as development efforts go. Yes, I lectured and yes, I offered advice. But so did the Swazi's and Basotho. The intent was to learn together. And I learned. I learned things of both a technical and cultural nature. No doubt I received more than I gave, even though it's better to give than receive.

Much to Give

It's not a one way street, this development business. Or at least it doesn't need to be. If Americans, Canadians, Germans, Russians, the Chinese the British, and all who have responsibility for aid to the developing world, could have opportunities for indepth involvement, if they could have a chance to "get down" and get into it, reciprocal development could happen.

But it demands living together. It demands genuine hands-on problem solving together. It demands adult to adult communication. Not parent to child; not child to adult. It demands an opening up to personal suspicions and fears. It demands a sharing of responsibility for programing efforts. It demands long hours together. It demands dining together, singing together, telling stories together and confiding in each other. It demands mutual respect. It demands that "experts" get involved with communities and groups to the point of becoming one with them. It demands internalizing one's adopted situation. It demands becoming one in effort. It demands trust and confidence. It means that one must really come to identify the problems of a new setting as his or hers. It demands brotherhood and sisterhood. It demands a spirit of human equality.

And if one "gets down" what then? If one hangs around long enough to identify and be identified as "one of us" - what then? You discover that it's true - you discover that you are one. And you become open to the richness of your brothers and sisters.

And if you are in Africa, you discover something very important to the rest of the world. You learn. You learn that we could all learn respect for life and individual human relationships from Africans. You learn there are still people who have time for each other. You learn there are still people who have security in family and community. You learn that genuine loyalty, courtesy and respect are alive and well between the sexes and between generations. You learn that respect for elders, respect for fidelity, respect for knowledge and respect for honorable behavior still exist in a fast changing century. You learn there are still highly idealistic people about. You learn that sharing is still a virtue. You learn that the African people have a great but unassuming and unaggressive talent for leadership. You learn that there are many, many excellent minds in Africa, thirsting for knowledge and technique. You learn that spiritual actualization is as important as (or perhaps more important than) economic development. Africans have much to give to the so-called developed world.

Condescending

It's true that aid for ideological purposes is condescending. Many donor countries and agencies provide aid because they have come to believe there's an urgent need for it. There really is a humanitarian motive. Perhaps this motive is much stronger in the consciousness of aid field people than in the consciousness of their sponsors. There's also an ideological motive. Great efforts are being made in Africa by eastern block nations because western nations are deeply involved in aid programs. But aid for ideological purposes implies that the east and west have a better way of life; have political ideas and have a cultural heritage which would enrich the developing world. Aid for ideological purposes tends to set up a parent - child relationship. Aid for ideological purposes tends to negate the possibilities of true sharing. Aid for ideological purposes tends to raise barriers to the learning that so-called developed nations could receive from the developing world. Aid for ideological purposes tends to bar the human relationships that could be built between peoples and between nations. The Africans know what is going on. The Africans are swallowing hard. They've made up their minds to make the most of it. They've determind to let the east and west fool themselves about superior heritages while gaining whatever they can in technique and infrastructure. But they perceive that much more could be gained by developed and developing peoples if this culturally imperialistic thing could be set aside. The perceive the handicap in ideologically oriented giving. They understand that ideologically oriented giving - whether between individuals or nations - inhibits the development of mutual respect, mutual empathy, mutual appreciation, mutual learning, mutual trust and the oneness that could otherwise come about. And, sadly, they perceive that development competion magnifies the polarization between east and west.

Goals

But this is how it is. This is the kind of world in which we live. And many people working in development (probably from both east and west) have accommodated themselves to it. "Yes, I know that people higher up in my organization probably have different reasons than I do for wanting to see this project succeed." "Yes, I'm part of the larger game - but I've determined that what I'm doing is good in and of itself." Individual development initiatives and the motives upon which they are based are often highly admirable. But it can lead to greater productivity, greater cohesiveness, better human relations and greater satisfaction when the goals of an organization, and the goals of the people working within that organization, are congruent - no matter what type of organization it is.

Inhibitors

If a government or donor organization is either ideologically motivated, or indifferent to two-way development, it can inadvertently inhibit the creation of meaningful relationships between "experts" and clientele. The organization of development aid can obstruct true sharing in planning and programming. It can deny the understanding, between peoples, which could come about from cooperative problem solving, from living, singing, dining and just being together. It can breed and encourage parent - child relationships. It can keep people from getting involved together. It can make the growth of mutual respect and mutual understanding difficult. It can deny rich possibilities for communication. It can rob nations of friendships built on people-to-people closeness. It can keep us from knowing that we are one.

Donor organizations which are manned by officials who are either ideologically motivated, or indifferent, can easily become culturally imperialistic. As individuals, we know that until we really get to know another person who is seemingly much different from us (perhaps in color, language or custom) it is easy to discredit and dismiss. How much more likely is this to happen to a large bureaucratic organization? Unfortunately, there is a tendency for aid efforts to become depersonalized. People who have not had opportunities to get really involved find it easy to go on that way. Officials who have not experienced "hands-on aid" find it appropriate to organize aid efforts on what seems to be the most rational, the most cost-effective and the most organizationally sound basis. And armies of experts who deal with recipient government officials, or who engage and re-engage in planning, programming and budgeting, or who make resource distribution on the basis of carefully researched studies, or who plan, evaluate and propose over and over, or who understand capital flow as more important than people flow are put into place. Organizationally defined roles severely limit the sharing that could take place.

Riches

If development could be seen primarily as a matter of individual change, as opposed to infrastructure building, capital flow, etc. etc., then person-to-person relationships would come to be more important. If we in the developed world could put man at the centre of things again, both our client and we would be better off. And the building of close personal relationships, between peoples of the developing and developed world, would go far beyond the promotion of development. It would begin to diffuse the costly and dangerous ideological struggle raging through the developing world. Finally, it would make both donors and clients much richer in the most human sense.

A Dynamic Institution
For
Community Development
In Africa

Donovan Russell

INTRODUCTION

The Institute of Extra Mural Studies of the National University of Lesotho was founded in 1960. Its history is one of service to the people. Founded on the philosophy of the Antigonish Movement in Canada, the Institute has an exciting record of achievement, operating on the premise that education is a tool for achieving development objectives. It has organized programmes believing social reform and community development can be efficiently and effectively achieved through problem solving education, and that education can take people, irrespective of their station in life, and help them become better citizens. A farmer can become a better farmer; a worker can become a better worker; and a manager can become a better manager.

The basic philosophy of the Institute is one of people helping themselves through education. The application of this philosophy has resulted in numerous achievements for Lesotho. For instance, the Institute of Extra Mural Studies began the Credit Union Movement which has since become a model for much of Africa. The Lesotho Credit Union Scheme for Agriculture (LECUSA) has grown out of Institute problem solving initiatives.

Cooperative housing projects have been initiated through the application of the Institute's community development education approach. Village road building, tree planting, dam construction, and water supply development projects have been undertaken as a result of community study sessions organized by the Institute.

The University's Extra Mural Studies Division has organized numerous courses, seminars, workshops and conferences for interest groups, associations, professional organizations, and cooperatives. It has carried out activities aimed at sound and effective organization for the Lesotho Labour Force. It has provided much needed practical instruction for businessmen. It has provided training in community development - including rural and urban non-formal educational programmes aimed at enlightening the out-of-school population for economic, social, cultural and spiritual development. It has organized courses for part-time students who need to obtain a University degree. It has promoted research on non-formal educational needs and approaches. It has assisted many other organizations in the development of adult education programmes and it has regularly disseminated knowledge and promoted scholarship through publications and broadcasts. These activities are continuing. They are consistent with the needs of Lesotho and the conceptual framework within which the Institute operates.

IMMEDIATE PLANS

A plan for a University Extension Campus at Maseru has been based on a study of adult education needs in the country. The nine divisions of the Institute which will be headquartered at this new campus are: (1) Short Courses/Conferences (2) Labour Studies (3) Businessmen's Training Centre (4) Broadcasting (5) Part-Time University Degree Studies (6) Publications (7) Diploma and Certificate Studies in Business (8) Community Project Development and (9) Regional Extension.

In addition to directly serving the greater Maseru Community, the campus at Maseru will serve as the headquarters for country-wide extension activities.

There are approximately 578,000 people between the ages of 15 and 54 in Lesotho, the primary target group of adult and community education. However, there are some 164,000 people over age 55 in the country, also an important group to adult educators. Finally, it is estimated that more than 25,000 young people are not in school.

Adult and community education programmes will be crucial "second chance" opportunities to many of these people. The University, through its Institute of Extra Mural Studies, is committed to continued efforts to: (a) improve institutional capabilities across Lesotho through community development education (b) decrease its peoples' dependence on South Africa through community development efforts; (c) improve its peoples' qualifications in order that they may fill an increasing number of key positions and (d) develop the peoples' skills to effect a significant impact on living standards and the quality of life.

Much current rhetoric on the ills of society insists that an increasing flow of capital is necessary to insure development. Important as this is, it ignores the paramount fact that development is largely a matter of human energies and that education is critical to the generation and direction of human energies. Development depends upon sufficient numbers of high achievers.

It is the intent of the University, through the Institute of Extra Mural Studies, to train and develop talented workers and leaders. Effective leadership and opportunities for self-actualization can insure expansion of the ranks of high achievers.

When people can see education linked to their welfare in daily life, the value of education becomes internalized and the habit of high achievement encouraged.

The community development orientation of the Institute of Extra Mural Studies is important to the people of Lesotho from this point of view - that every individual and every community has the inherent ability to discover and bring about the solution to problems. The self-help principle underlies the Institute's efforts. In fact, a great many of the people with whom the Institute has worked, over its twenty year history, have learned to see education linked to their welfare in daily life, internalized the value of education, and adopted the habit of high achievement. The concrete community development achievements mentioned in this article testify to this.

The widespread community support of IEMS programmes testify to it also. This support has been demonstrated by communities which have repeatedly made facilities, materials, and resource persons available to IEMS free of charge. It is fully anticipated that this support will continue and that as a result, the Institute's activities will continue to be largely self-sufficient.

REGIONAL EXTENSION CENTRES

While much of the Institute's community development work has been done from the University Campus at Roma, the Institute has a fully functioning Regional Extension Centre at Mafeteng. Plans are complete for establishing similar centres at Leribe, Thaba-Tseka, Qacha's Nek and Mokhotlong. Others will be established later to insure that every part of Lesotho has access to community and nation building education through University Extension.

The Maseru Extension Campus will be a resource to these centres. It will also be the planning, programming, budgeting, supervising and evaluating headquarters for regional extension. In addition to traditional classroom instruction, the Regional Centres will utilize personal consultation, village study clubs, mass meetings, regional conferences, publications, film showing, etc. As in the past, the clientele for regional operations will include civil servants, businessmen, labourers, secretaries, clerks, professional and technical personnel, managers, policemen, religious leaders, skilled workers, homemakers, civic organization leaders, out-of-school youths, farmers, youth leaders, chiefs, artisans, other adult educators, and volunteer social service personnel.

Upon request the Regional Centres will continue to organize learning assistance for civic associations, business organizations, religious groups, government agencies, cooperatives, and labour organizations. Some of the most recent courses offered regionally have been on leadership techniques, book-keeping, management, motivation, cooperative administration, credit union organization, home relations, community organizing, communication skills, primary health care, audiovisual techniques, orientation for chiefs and cottage industries (crafts and such).

Regional Centres are also expected to help communities by organizing instruction and counselling on health care, nutrition, resource conservation, family economics, consumer practices, child care, food production, marketing, heritage appreciation, land management, decision making, career development, capital formation, community planning, and business enterprise development.

Eventually the Regional Centres will facilitate the delivery of instruction from on-going campus programmes. These are presently in operation under the Business Studies, Businessmens'

Training, Labour Studies, and Part-Time Degree Divisions. They include communications, administration, marketing, commerce, business law, accounting, business economics, business practices, bookkeeping, banking, stock-taking, personnel administration, merchandising, purchasing, inventory control, worker responsibilities and rights, worker productivity, worker opportunities, statistics, history, government, philosophy, and African Studies.

THE UNIVERSITY AND THE PEOPLE FACE TO FACE

The goals of community development cannot be separated from the nature and goals of the University as a whole. It is the intention that the Institute of Extra Mural Studies cooperate with all faculties in the application of theory and knowledge to community problem solving. The University is training leaders who will be change agents for development and community improvement. The Institute of Extra Mural Studies is in part a delivery system for University expertise and research. The Institute, through implementing its plans, will increasingly bring the University face to face with the needs of the people and their communities. It is possible for Lesotho to maintain the vitality of a liberal University while maintaining the relevance of a community oriented institution of higher education.

Inter-disciplinary problem solving, through action research and informal networks of learning (consultation, advising, tutoring, extension instruction, etc.) can be a powerful tool for Lesotho. Poverty, inappropriate technology, inappropriate consumer practices, inappropriate business procedures, environmental degradation, rural and urban decay, and uninformed decision making are only a few problem areas in which the University's best resources, through extension, will increasingly be employed.

PROFESSIONAL GROWTH THROUGH PARTICIPATORY PLANNING

Perhaps the most efficient means of reporting on our participatory planning process is to quote from a memorandum written earlier this year by the IEMS Programme Advisor to the Secretary of the University Board of Development.

"As you know, the staff of the Institute of Extra Mural Studies has initiated a planning process for the purpose of developing educational specifications from which an architectural firm may work in designing facilities appropriate to our function. The process which has been initiated is a participatory one and all IEMS staff are working as a team toward plan development. We look upon educational specifications as a systematic and succinct means of communication between educators and building design professionals. Through this medium we will describe the IEMS educational programme and identify important factors related to learning and teaching; providing data that an architectural firm must have in creating building plans. We recognize that educational specifications must be based on a carefully planned programme. They should state our concept of facility needs related to programme while leaving the exact physical response to those needs to facility designers. Our specifications will be concise but free of rigid prescriptions. We recognize that the process of doing educational specifications provides an opportunity to collect and analyse information important to achieving a refined understand with regard to:

(1) The philosophy and objectives of our organizations;
(2) clients to be served;
(3) services to be offered;
(4) the IEMS organizational framework;
(5) IEMS programmes;
(6) methods of instruction;
(7) facilities for instruction;

(8) furniture and equipment;
(9) the learning environment;
(10) utilization of interior space; and
(11) the utilization of a campus site.

Further, we view educational specifications as tangible statements against which various stages of the physical design and construction process may be evaluated. It is anticipated also that the document which we develop may be used to evaluate building usage and programmes in future years. In proceeding toward the development of educational specifications we will undertake six important preliminary projects. These are: (1) a situational analysis in which we will gather all available information about extant IEMS programmes, the IEMS organization and IEMS procedures. This will be done simply to provide a base for planning; (2) a needs assessment in which we will carefully and comprehensively explore the programme needs of the greater Lesotho community; (3) a resource inventory in which we will catalogue all adult education providers, study their mission and programmes and determine who their clientele is; (4) an analysis of needs and resources in which we will examine information from the needs assessment in relation to information from the resource inventory to determine the extent to which adult education needs or demands are being met; (5) an institutional plan for IEMS based on knowledge gained from doing projects (1-4). Upon completion of these five projects we will develop educational specifications for the University Extension Campus."

The Institute of Extra Mural Studies has now largely completed this process. A 187 page plan has been developed. Thus the University is progressing as hoped with respect to developing the Extension Campus. The University has given this development very high priority. We envision the Maseru Centre, and the Regional Centres which will follow, as effective mechanisms through which people and communities will help themselves. We envision the development of new attitudes, the rise of a new efficiency, the growth of a new cooperation and the emergence of a new creativity. And we are convinced that Adult and Extension Education will continue to be the most effective tool for national development in Lesotho.

CHALLENGES RELATED TO COMMUNITY DEVELOPMENT AND EXTENSION LEADERSHIP

DONOVAN RUSSELL

The thoughts which follow are based on experiences in Community Development and University Extension in Africa. In many developing countries University Extension organizations are overwhelmed by demand for services. They are subject to undifferentiated demands from communities of people who are themselves undifferentiated, in the sense that most are rural generalists. They operate in a setting where service organizations are not well coordinated and where specialities have not been delineated. They are subject to traditional political dictates with regard to clientele and programme priorties. Participatory democratic programming is an imposition on traditional authority and like a new religion it is more acceptable in form than actual practice. Resources in an absolute sense are of course, very scarce. They are scarce in a relative sense as well. Universities often look upon Extension Services as demeaning appendages and work to keep an overwhelming part of budget resources for scholarly endeavors. In one case, with which I am familiar, the cost per regular University student is about 6,000 dollars. With a student body of approximately 1,000 - the University budget is roughly 6 million dollars. Extension and Community Development Services at that institution serve nearly 7,000 people annually with a budget of some 300,000 dollars. And a considerable part of the Extension program is income generating for the University. That's the relative situation.

The sad situation in absolute terms can be illustrated by the fact that weapons makers in this world are now selling advanced attack airplanes for as much as 30 million dollars a crack - when a National University Extension Program must exist on $ 300,000.

Clearly, leadership in Extension and Community Development has challenges that demand great innovation, skill, energy, strategy and political tact. My experience in developing settings indicates that successful leadership (1) takes steps to build an influential and supportive constituency (2) identifies and works with community interest groups (3) affiliates with sources of credibility (4) programs on the basis of common interests (5) gives a major effort to continous communication and public relations (6) maintains a non-threatening image (7) builds respect through highly professional behavior (8) sets work examples (9) rejects the temptation to impose programs and activities (10) refrains from the use of positional authority (11) opens problems to group participation and decision making (12) promotes identification with the organization (13) minimizes, as much as possible, any adverse effects of change (14) recognizes and openly dialogues on opposing views (15) develops proposals on which various groups can agree (16) takes carefully planned incremental program action (17) allows clients and constituents to take credit for achievements (18) maintains regular communication with external policy makers (19) breaks programs into readily understood segments in which concrete achievement can be easily identified (20) refrains from wasting client time in esoteric and procedural debate (21) refrains from raising aspirations unrealistically (22) stays clear of potentially damaging associations (23) keeps higher ups from making arbitrary decisions (24) refrains from generating dissonance when there is no hope of a solution (25) assigns responsibility at the lowest possible level (26) maintains a long view (27) arranges activities in accordance with carefully defined priorties (29) keeps meaningful facts and information before clients (30) creates meaningful and managable tasks (31) refrains from judgemental supervision (32) keeps community and national needs before participants and (33) maintains a simple and understandable monitoring system. Above all, successful leadership in Extension and Community Development stays clear of taking over community program operations. Given the financial, cultural and political constraints on Extension and Community Development, in developing settings, the most meaningful role that leadership can play is in the generation of leaders, among the people, who are secure and enlightened enough to undertake wide challenges in accordance with these practices.

ADULT EDUCATION FOR DEVELOPMENT

DONOVAN RUSSELL AND ANTHONY SETS'ABI

For the most part, in the world of education, we deal with individuals. We put man at the centre. And it is our belief that national development is largely a matter of individual change. We believe that every man (and by implication every community) has within the ability to solve problems. We believe that development is largely a matter of human energies, attitudes and consciousness. These beliefs are in keeping with the convictions of the founder of the Basotho nation, Moshoeshoe. Moshoeshoe believed in his people. He ruled through what today would be called participatory democracy.

And so the Extension Arm at the National University of Lesotho has based development activities squarely on the shoulders of the people. Adult Education has been used to help individuals take command of their fate. It has been used to help individuals: (1) become open to new experiences, new ideas and new ways of acting (2) adopt a readiness for change - both individual and societal change (3) develop new opinions and accept the diversity of opinion around them (4) become interested in acquiring new and different facts and information about the world around them (5) become more oriented to the present and the future, as opposed to the past (6) advance their own goals as opposed to continuing to be dominated by an inherited lifestyle (7) become oriented to long term planning (8) develop a trust in the manageability and calculability of their world (9) see the value in developing skill and technique; and see that rewards can be in relationship to skill, technique and applied effort (10) develop new aspirations and see the relationship of self development to these aspirations (11) obtain a clearer view of the demands and expectations of the world around them (12) develop a greater respect for the worth and dignity of themselves and of others (whatever their age, sex, opinions or position in life and (13) gain new understandings about productivity and production. Our efforts have been founded on the conviction that individuals who move away from fatalistic and particularistic thinking, will be able to improve their lot in life. Whatever else development may be, we agree with Peruvian, Salazar Bondy,[1] that it is a state of mind! We are not surprised at research in Chile, Argentina, Israel, India, Nigeria and Pakistan which demonstrates that education is by far the single most powerful force for development in the lives of people in traditional societies

We freely admit that our assumptions are value laden. We freely admit that our very techniques are value laden. But we do not see our approach as manipulative or mechanistic. Because ultimately, we are trying to release the choice and the will of the people. Speaking of the developing world, Paulo Freire put it succinctly, "It is beginning to understand that the much publicised need for development cannot be realized under the continuing conditions of silence or of an illusory voice. Under such conditions, only mere modernization is possible."[2] Freire goes on with thoughts which are of

---

1. Bondy, Solazar, Alternatives in Development, the Vienna Institute for Development, 1971.

2. Freire, Paulo, Cultural Action for Freedom Penguin Books Ltd., Middlesex, England, 1972.

immense importance and significance to those of us who chose to see man at the center. To those of us who consider the education of individuals, as the critical factor in development, Freire's thoughts are both stimulating and sobering.

- "Only being's who can reflect upon the fact that they are determined, are capable of freeing themselves."
- "In the process of emerging from silence, the capacity of popular consciousness expands so that men begin to be able to visualize and distinguish what before was not clearly outlined."
- "Because they are able to have goals, men alone are capable of envisaging the result of their action even before initiating the proposed actions."
- "In the midst of reflective action on the world to be transformed, the people come to recognize that the world is indeed being transformed."
- "The fundamental role of those committed to cultural action for conscientization is not to fabricate the liberating idea, but to invite the people to grasp with their minds the truth of their reality."
- "If we have faith in men, we cannot be content with saying that they are human persons while doing nothing concrete to enable them to exist as such."

Balance and Control

It has been said that man knows where he is with respect to survival. If he is without hope, the behaviour exhibited is that of apathy. If he is one step removed from complete hopelessness, the behaviour exhibited is that of fadish pursuit. If he is in a state of balance with his environment, the behaviour exhibited is that of following a routine and dealing with each day's needs. If he is safely in control of his life, the behaviour exhibited is that of creative and vigorous pursuit of future goals coupled with attention to cultural enrichment. Development involves moving along this continuim.

Management and Responsibility

In Future Shock,[3] Toffler noted that, "Sanity itself hinges on man's ability to predict his immediate future on the basis of information fed to him by his environment." As people are encouraged along the development continuim, there is the danger they will stop part way, thinking that achieved control over a few areas of life represents responsibility. And why not? If you have achieved a new freedom (by your definition of what it is) then why be concerned about exercising responsibility over more complex matters. This type of thinking is, of course, self-fulfilling. If you don't attempt to exercise influence over certain matters - then whatever authority in life might be possible, will be left to others or to chance. People need to be able to deal with more than specialized problems if they are to retain a central position. The broad question of purpose must be addressed if individuals are to have a responsible role in a developing setting.

Stretching

Development necessitates stepping beyond the comfortable bounds of inherited cultural protection and taking the risk of subjecting dearly held beliefs to honest scrutiny. Specific philosophic and idealogical notions about the nature of the world, and of man, can predetermine and limit responses to changing situations. They can also predispose against new approaches. They can limit vision. And yet, solutions to existing dilemmas may be beyond present arrangements. They may be beyond the conventional wisdom of a place and time. Development is dependent upon the motivation to want to recognize thoughts and theories beyond the conventional. This demands openess. The solving of critical development problems is dependent upon first of all seeing them. Development demands risk taking.

---

[3] Toffler, Alvin, Future Shock, New York.

Over-Caring

The people with whom we deal, in various villages, are encouraged to participate fully, to take responsibility for projects, to feel ownership of projects; to internalize projects. Most can handle this. However, movement along the continuim from genuine caring, about a village, is a danger with some people. In the supposed interest of others, it's guite possible to become myopic, patronizing and chauvinstic. Myopia and one-sidedness can even be a seed-ground for prejudice. It can even allow people to rationalize exploitation as being in the interests of others or in the best interest of some overriding goal. Over-prescription, based on an original caring and sense of responsibility, can lead to a carelessness about the rights of others. It can develop into a self righteous attitude which has the effect of killing a project. In development work such a thing can have long term adverse effects. We must be aware of this danger and build on true partnership in our efforts.

Development as Maturation

It is commonly accepted that people mature, as they experience the world, from an early concern with themselves to a concern for their immediate environment, to a concern for their community, to a concern about the larger communities of which they are a part, to an ultimate concern for all of mankind. The uninterrupted natural maturation of individuals is an important key to community and national development.

Belief in Oneself

Individuals have the capacity to see before and after. They can transcend the immediate moment. They can recall the past and plan the future. But getting a hold on one's future and fate is dependent upon belief in oneself. Not to believe is to live in a state of emptiness. And if people feel empty they do not grow. If they are not growing, they are stagnating. Furthermore, stagnated potentialities can turn into morbidity and even despair. A further danger is that if people don't feel they can make a difference, they simply give up feeling! How can development happen in such a situation? All of the resources is the world cannot have an effect if people do not believe in themselves.

Respect for Diversity

Creativity and energy grow from diversity. Homogenization can check development. It is contrary to the ageless process of natural selection that has made man innovative, adaptable and strong. Overly managed development; top down predesigned development can inhibit. The species has survived and achieved because of the differing physiological and psychological forces within each. Respect for this natural diversity is a productive thing. It can strengthen development efforts. It can help us identify new choices. If we are wise in our development efforts, we will see to it that the hand of man respects the hand that created in diversity.

The Nature of Man

There is more than one way of viewing the nature of man and his relationship to the world. We may believe in a world which includes man as determined by fixed natural laws; whose behabiour is an automatic response to outer stimuli. We may believe in a world in which everything can be reduced to a predictable part, reacting and being shaped. Or we may not. Volumes have been written on this. Scientists, theologians, sociologists, psychologists and philosophers have struggled and continue to struggle with the issue. We are not about, to try to outsmart Copernicus, Galileo, Neuton, Hobbes, Darwin, Pavlov, Watson, Skinner and all of those who have made a substantive contribution to one side or the other of the argument. But we do think it helpful to keep the issue before us. For, apart from what the ultimate answer may be, we have chosen to deal with individuals, in the development process, as having will, purpose and choice. Keeping this issue before us helps in the planning of the tools, methods and organization for development efforts.

Welcoming Rejection

"Part of knowing that we have enough personal freedom is in testing it against you. We must push against you to prove that we have a will of our own. The development of our capacity to commit, must happen in the context of free choice. Our striving for autonomy must lead at times to dissonance. Give us time to work through this thing. We are doing more than dealing with a project, we are also developing a personal and community potential for use after you are long gone. We're in the process of matching ourselves against the larger framework within which thousands of future choices will be made. Accepting too soon can put out the fire that burns to temper." A person with whom we are working on a project might in fact explain his or her behavior in this way, if articulate enough. The seeming rejection of our ideas then - may in fact be a sign that people are beginning to take responsibility. It may be something to be welcomed. It may indicate that people are putting themselves at the center of the development process.

Mirrors

Those of us working with people in development efforts are mirrors that reflect their worth and dignity. An intersting and sobering thought. We may be important representations of societal demands, opportunities, rewards and requirements. People must periodically reality test, and to a large extent, they may choose to reality test through us. Even though we may want to be partners, they may in fact slowly internalize our expectations about work, behavior, caring, concern and curiosity. So, unless we are truly interested in what we are doing, we may do more harm than good.

Development Planes

There is a danger that nations and organizations overemphasize development on the material or physical plane. To be sure, physical or material development is important. However, man is a complex being with complex needs. Where might unbalanced development lead us? We are concerned that development on the material plane alone lacks depth and symmetry. We feel that consciousness, cultural and institutional development are required for balance and cohesion. Orderly, just and peaceful development, within communities and nations, is dependent upon strong cultural ways, strong institutions and predictable behaviors. These are in turn dependent upon people of physical, emotional, intellectual and social vibrance.

Danger in Vertical Linkages

Those of us who work in development activities are well aware of the increasing vertical linkages that command our time and attention. There are University departments, government offices, professional organizations and donor agencies to command our attention. There are specialized professionals to deal with - who are interested in isolated parts of the greater picture. In such a situation it is increasingly difficult for clients, for our true constituency; for ordinary people to exercise influence over development programs and policies. But if we put man at the center of development, in our thinking, there will be at least some defense against too much vertical bureaucratic encroachment.

Information

If we put man at the center of the development process it means that we work through him for societal improvement. It gives him a key position, a pivotal role and decision making authority. [illegible] vests choices in him. But choices are only choices if accompanied by the stuff upon which they can be made. Information. If we are truly serious about putting man at the center of the development process we must make sure that information is candidly available to him. Blau and Associates[4] have developed a useful and comprehensive model on decision making. Without going into it, suffice it to say that if we really put man at the center we must be concerned about the adequacy of information with which he is provided.

---

4. Blau, Peter, The Blau Model of Choice
University of Chicago Press 1971.

Standing for Something

We have made an issue of putting man at the center of development; of helping man to help himself in accordance with his own lights, his own values and his own sense of worth. We do not see this as inconsistent with having professional views, with giving advice; with standing for something. Putting man at the center is of primary importance to us. But this does not preclude a judicious stating of our own beliefs, values, convictions and committments about development in Lesotho. We feel it is not enough to be masters of technique. It is not enough to be clever managers and good organizers. In fact technique can be enslave us. The tyranny of technique can engage our attention at a level below that of principle. We insist on freedom appropriate to our profession. We feel the need to give our enterprise meaning from within ourselves. We have the same beliefs about ourselves that we hold about the clients we serve. Man at the center of development does not exclude us.

ABOUT THE AUTHOR

Donovan Russell lives in Lesotho Southern Africa with his wife Carol - where he is Director of the National University development project under sponsorship of the United States Agency for International Development. Before his assignment in Southern Africa, Dr. Russell served as a planner for the North Carolina State Department of Education, Project Coordinator for the Cornell University Center of Career and Continuing Education, Director of Planning in the Province of Prince Edward Island Canada, Executive Director for the World Federalists of Canada, Principal of a large school in a Canadian Air Force town, Master at Stanstead College in Quebec and teacher in the public schools of New York and Maryland. He has served as a consultant to many Boards of Education, Community Colleges, the Southern Association of Colleges and Schools, the Lesotho Credit Union League, the Swaziland Department of Education, the Lesotho Ministry of Rural Development, the Council of Chief State School Officers and several other organizations. Dr. Russell's studies have been in International Relations, Educational Administration, Continuing Education and Community Development. He holds the Ph.D. degree from Cornell University. Dr. Russell has also studied at the Universities of Rochester and Maryland, the State University of New York and at the UNESCO Institute for Educational Planning in Paris.